

Summer Directory Issue

CHURCH MANAGEMENT

IN THIS NUMBER

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A Directory of Church Progress

A Directory of Worship

A Directory of Personal Devotions

A Directory of Reading

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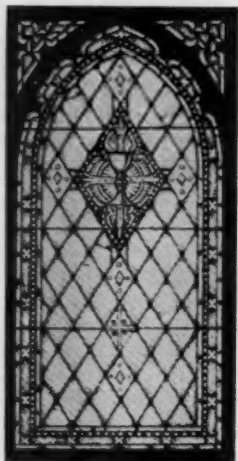
A Trade Directory

**JULY
1939**

**VOLUME XV
NUMBER TEN**

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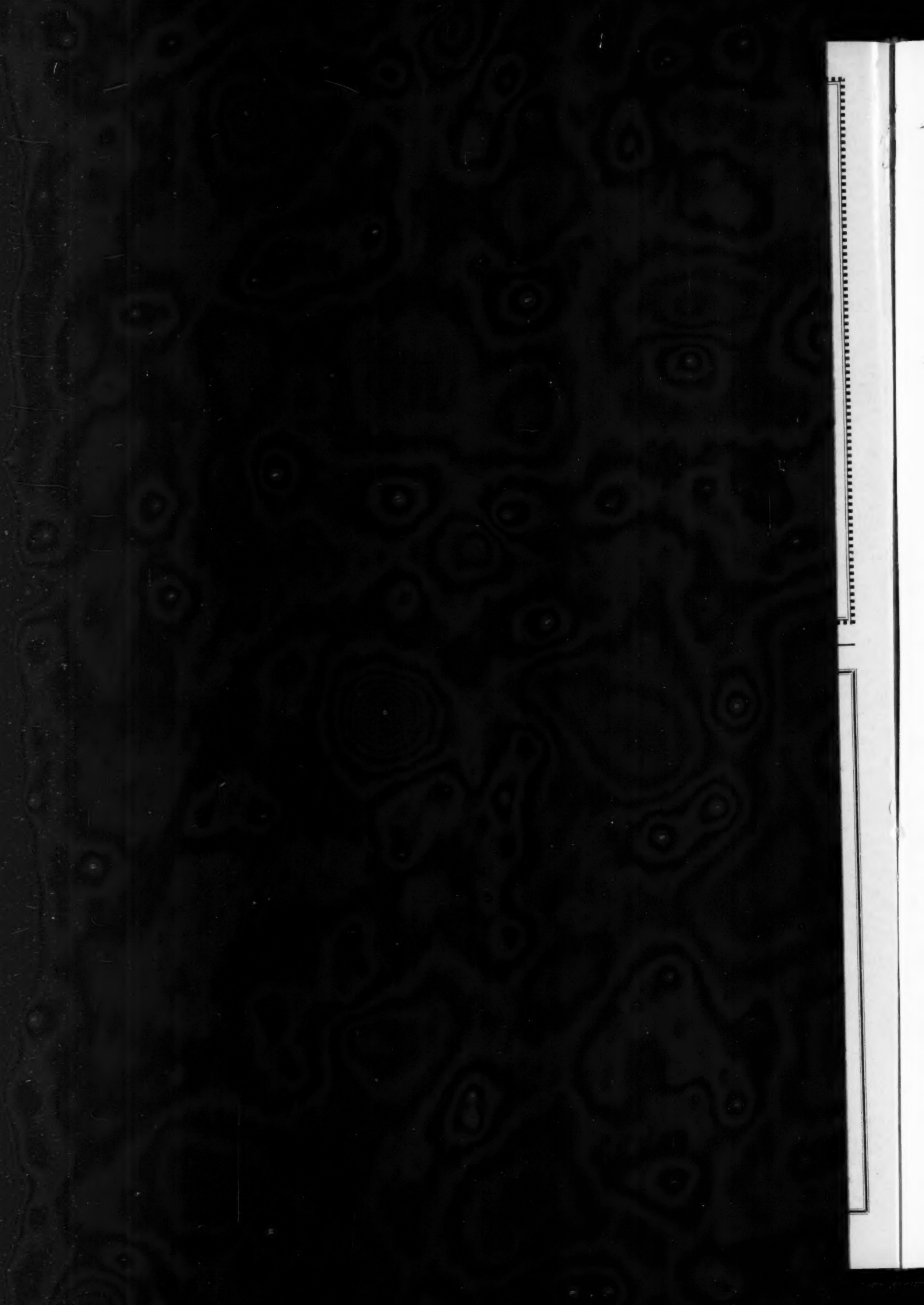
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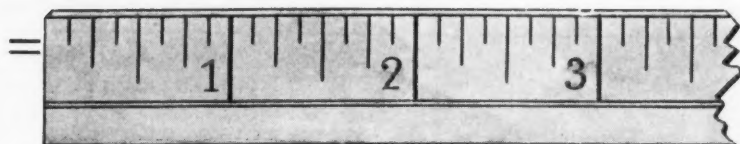
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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XV
NUMBER 10
JULY, 1939

Using This Directory

WE offer our readers, herewith, the second annual edition of *Church Management Directory*. The book is planned, primarily, to give an added publication of value to the readers of *Church Management*. The publication of this magazine is in a very real sense a consumer's cooperative. All returns from publication go to improve the product. There are many who do not subscribe for the magazine who wish a year book of this nature. For their use a special edition is placed on sale by direct mail and through the book stores. The price, postpaid, is 75 cents. Should minister readers wish to secure copies to distribute to members of their own official boards we can offer them at a discount for that purpose.

The readers of the magazine have helped direct the editorial policy. Most of this issue is entirely new. We have felt that membership and financial figures are vitally necessary and they will appear in each edition. There has been a difference of opinion regarding the value of Sunday school lessons and Christian Endeavor lessons in the directory so they have been omitted in this issue. Perhaps they

will appear again in the next. The lists of colleges and seminaries are given again for the reason that so many changes have taken place that the 1938 list seems very inadequate. Book recommendations have given way to a definite reading program on the New Testament.

We have a conviction that a good reading course, such as the one supplied by Dr. Craig in this issue may be very valuable. We plan to select a different subject each year and invite some competent scholar to make the outline and the book recommendations. Most ministers are forced back upon self tutoring to keep up with the world and such a course can be most valuable.

The survey part of the year book seems necessary for each issue. In this section the advances of the year and recorded so one may have a birdseye view of religious progress. The trade directory has been amplified and enlarged. Ministers write us that this section is in constant use.

We shall be glad to have continued comments on the book and your ideas for ways in which it may be more helpful. Every communication is carefully read and considered in the plans for the next issue.

William H. Leach.

TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50c per year additional.

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Rest awhile.

* * *

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

* * *

The church is the shadow of a great rock in a weary land.

* * *

Be still and know that I am God.

* * *

Remember the devil takes no vacations.

* * *

An hour spent in the house of God makes the day more glorious.

AUTUMN

Your church and your god are calling you.

* * *

Coming back to church is like coming back home.

* * *

A hearty welcome awaits you here.

* * *

Give the church a chance.

* * *

Think and thank.

* * *

A full heart gives thanks.

* * *

Why not express your gratitude to God?

* * *

The best thank offering is a humble and contrite heart.

* * *

Envy is the demon of Thanksgiving Day.

CHRISTMAS

The star of Bethlehem is never eclipsed.

* * *

The supreme gift is the gift of self.

* * *

Christmas bells are sweet to those whose hearts can echo their message.

* * *

Peace on earth, good will to men.

* * *

God's service flag: the star of Bethlehem.

NEW YEAR

New Year is the land of beginning again.

* * *

Carry over the message of Christmas into the new year.

* * *

The use of a great day makes a great soul.

* * *

The Bible promises no loaves to the loafer.

* * *

LENT

It is hard for a man to go down into the valley of humiliation.

* * *

More things are done by prayer than this world dreams of.

* * *

Honest doubt is better than obstinate indifference.

* * *

Love is the key which fits all locks.

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Christ arose. * * *

There is no death. * * *

Easter is time to both feel and do good. * * *

What will you pay to be as noble as you would like to be? * * *

Did you rise with Christ?

MOTHER'S DAY

God bless all mothers. * * *

His mother stood by the cross. * * *

God couldn't be everywhere; so he made mothers. * * *

If I were hanged on the highest hill, I know whose love would follow me still. * * *

All mother asks is remembrance.

CHILDREN'S DAY

A little child shall lead them. * * *

Childlikeness, not childishness. * * *

Early impressions last through life. * * *

Jesus asks for the little children. * * *

Protect your children from the mistakes you made. * * *

Be the man your boy thinks you are.

COMMENCEMENT

The commencement is the beginning of the larger life. * * *

Youth needs encouragement, not sneers. * * *

The uncurbed idealism of youth is the glory of life. * * *

Facing life.

A HOME PRAYER

O Lord, grant that each one who has to do with me today may be the happier for it.

Let it be given me each hour today what I shall say, and grant me the wisdom of a loving heart that I may say the right thing rightly.

Help me to enter into the mind of each one present. Give me a quick eye for little kindnesses that I may be ready in doing them and gracious in receiving them. Give me a quick perception of the feelings and needs of others, and make me eager hearted in helping them. Amen.

PARENTS' THANKSGIVING

We thank Thee, O God, our Father, for giving us this child to bring up for Thee. Help us as true disciples to set him a good example in all we think or say or do. Keep him well in body and mind; and grant that he may grow in grace and in the knowledge and love of Thy Son, our Saviour, Jesus Christ. Amen.

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Household Prayers

These prayers, gathered from many sources, are for the use of the reader and to be passed on to those in his parish.

O God, bless our home, our family, friends, and neighbors, and give us thankful hearts for all thy mercies. Amen.

Thank you, God, for our home,
Dear Father in Heaven, bless all our friends,
Lord Jesus Christ, be with me today,
And help me in all I think, do, and say.

A MORNING GREETING

O God, my own dear God,
I Thy child look up to greet Thee.
I thank Thee for this new day.
I want to live it close to Thee.
Help me to remember Thee,
And in all to serve and please Thee.

AT BEDTIME

Lord, keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep
Till morning light appears.

A CHILD'S AFFIRMATION

Lord Jesus, I believe Thee,
Lord Jesus, I trust Thee,
Lord Jesus, I love Thee.

CHILD'S FAITH

I believe in God above,
I believe in Jesus' love,
I believe His Spirit, too,
Comes to teach me what to do.
I believe that I can be
True and loving, Lord, like Thee.

A MISSIONARY PRAYER

O Lord, Who lovest all mankind;
May Thy Kingdom come
Within my heart and home,
Through all our land,
In all the world.

FOR MISSIONARIES

God bless the Missionaries all over the world, and all who help them, for Jesus Christ's sake. Amen.

FOR A HAPPY HOME

O loving Father, bless our home,
That we may all be happy in Thy love,
And in our love for each other.
Make us loyal and generous,
Ready to help and quick to forgive.
May Jesus, Thy Son, be our loved and honored Guest,
Sharing our joys and comforting our sorrows.
May Thy loving Spirit rule our hearts and lips by the law of kindness.
O loving Father,
Make us all Thy true and happy children,
And fill this house
With the gladness of Thy presence.

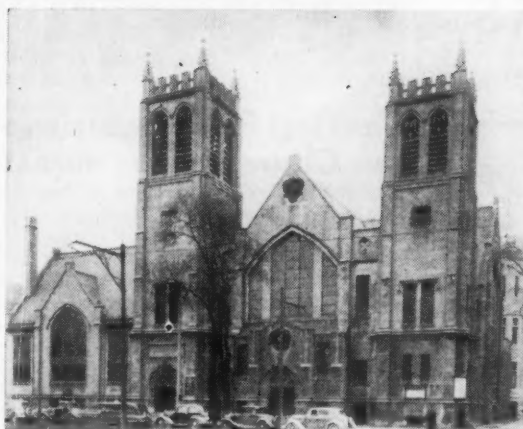
A BOY'S OR GIRL'S PRAYER

O God, give me clean hands, clean words, and clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm. Teach me to work as hard and play as fair in Thy sight alone, as if all the world saw. Forgive me when I am

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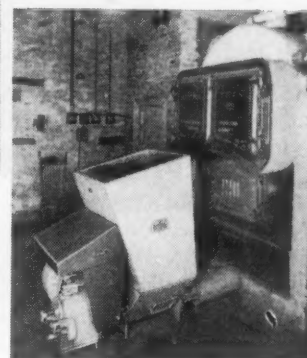
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unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself; send me chances to do some good every day, and so grow more like Christ. Amen.

FOR THE FAMILY

Shed the bright rays of Thy light, O Father, upon this family and household, that every member of the same, made confident by Thy guidance, may fulfill his daily duty with pure motives and a gallant heart. Be close to us in times of stress and strain, that our courage and our hope may never fail. Let Thy

sheltering arm protect us, that we may be valiant in all peril. Turn for us sorrow into joy, darkness into sunshine, death into life; so that when the evening comes and our work on earth is done, we may pass triumphantly into the uplands of fellowship in Thy family above; through Jesus Christ our Lord. Amen.

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Religion in 1938

THE American Churches had, for the most part, about their normal growth in membership during the past year. While there are more than 200 religious bodies in this country, only forty-two of them have a membership of over 50,000. For the twelve months covered by the latest statistics, these had a net gain of 356,000 which brought their total membership to 35,879,000. The gain, it will be seen, was about 1 per cent. It will be understood that the statistics for the 150 other small Protestant bodies would add considerably to the total and probably still more to the rate of growth, for many of these small bodies are increasing rapidly.

The Roman Catholic Church reports a present membership of 21,322,000, having gained 491,000 during the past year. If only members over thirteen years of age are counted, then, according to Dr. Weber's report, the Protestant gain would be somewhat larger and the Catholic gain becomes a loss. Taking the figures as they stand, and realizing that there is a factor of uncertainty in them, the statistics show that during the past year the Protestant churches gained rather more than a third of a million adults but lost 30,000 children—at least from the church rolls—while the Roman Catholic Church added a million children and subtracted half a million adults.

Pacifism Declines

During 1938, religion in America has, perhaps more than ever before, been seen as a part of something much wider than the nation. The profound concern for world conditions, felt by all thoughtful citizens, has had a particularly marked effect upon the religious mind. The problems of peace and war have come with new urgency to churches which had previously issued strong pronouncements, and to churchmen who had pretty well decided that they were pacifists. Many now are not so sure but that their former position needs qualification. The churches are not less devoted to peace than they were ten years ago, but it must be admitted that a great part of the strongly pacifist element is less confident in its pacifism. While the armament race gives alarm, collective security finds advocates as well as critics.

The rise of fanatical and nationalistic racism, with its twin corollaries—the abuse of minorities at home and the exploitation of alleged sympathy

for minorities abroad—has brought acutely to consciousness the fact that Christianity is above race and that the church cannot be made a tool of government.

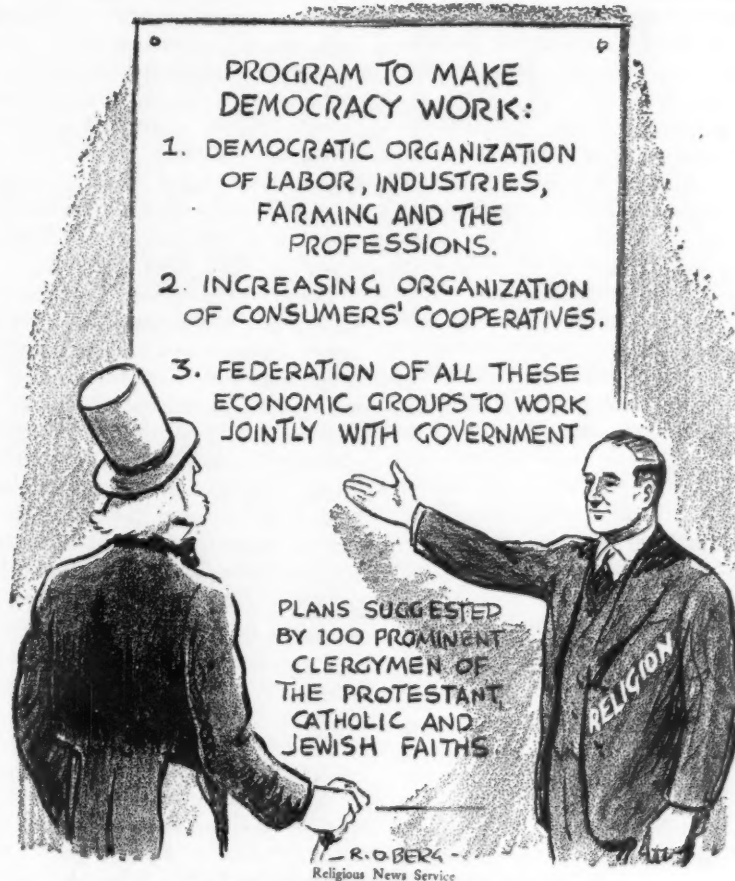
All religious people deplore the governmental attacks upon religion in communist and fascist countries and the rise of a religion of nationalism and racism which destroys freedom of conscience and ignores the rights of man. One would need to go back a long distance in history to find a time when the churches were as apprehensive as they are at present in the face of world movements which threaten alike the civil rights and the religious liberties which have been won by centuries of struggle.

Unity Movements Spurred

In the light of this situation, it is not surprising that the movements toward religious unity which have been accelerating for the past thirty or forty years should have received such im-

petus. Most notable during 1938 was the Utrecht Conference, in which representatives of 130 religious bodies in twenty countries met to frame the constitution of a World Council of Churches. This was in direct sequence with the Oxford and Edinburgh conferences of 1937. It will probably require three or four years for the completion of the preliminary work, the ratification of the proposed constitution, possibly with amendments, by the constituent churches, and the actual establishment of the World Council as a functioning organ for the co-operative thought and action of practically all the churches except the Roman Catholic. The well-known quarterly magazine, "Christendom," has become the journalistic organ of the American section of "Life and Work" and "Faith and Order" pending the complete organization of the World Council.

The union of three Methodist bodies—the Methodist Episcopal Church, the



NATIONAL DEFENSE PROGRAM

Methodist Episcopal Church, South, and the Methodist Protestant Church—was the outstanding event of the year in Christian union in the United States. A similar plan barely failed ten years ago. The project was assured of success when the Quadrennial conference of the Methodist Episcopal Church, South, meeting at Birmingham, Alabama, in April, approved it by a vote of 434 to 26. It had already been confirmed by the conferences of the other two churches. A unifying conference of the three churches, to be held at Kansas City, April 26, 1939, will set in motion the machinery of the new denomination, which will be the largest Protestant body in America with a membership of about eight million. The celebration of the bicentenary of John Wesley's Aldergate experience (May 24) not only gave Methodists many a spiritual impetus but was a matter of interest to other denominations as well.

French Protestants Unite

Another union movement which came to complete realization during the year was that of four French Protestant bodies—the Evangelical Reformed, the Reformed (which separated from the preceding in 1872), the Free Evangelical and the Methodist. These include the entire body of French Protestantism except the Baptists and the Lutherans, who are not numerous. There was already a French Protestant Federation, but this is an actual union of four churches into one church.

The project for union between the two large branches of the Presbyterian Church in America has made progress, but its accomplishment can be scarcely said to be imminent. The reluctance is chiefly on the side of the Southern Church. Likewise, in the realm of the project is the plan for union of the Presbyterian and Episcopalian Churches. While it seems certain that it will in any event require years to bring this to actuality, it is perhaps the boldest and most important pending project of union in the United States. A general favorable declaration regarding the plan was adopted by the Episcopal General Convention in October 1937 and by the General Assembly of the Presbyterian Church in the U. S. A. in June 1938. The commissions on union of the two churches met together in October 1938 and agreed on a statement of "Things believed in common" and "Things that might be undertaken in common."

British Union Movement

A similar and even more ambitious union enterprise in England is that which involves the Church of England and the British Congregationalists, Presbyterians, Methodists, Baptists and

Friends. Proposals based on the Lambeth Quadrilateral have been "commended for attention" by the Convocations of Canterbury and York. Even this guarded though friendly act, together with the hospitable reception of the proposal by the nonconformist bodies involved, cannot be more than a first step on a long road toward union. The difficulties of this case included not only those which ordinarily attend the adjustment of theological and organizational differences but also the basic issue between the principles of establishment and voluntarism.

Self-Study Undertaken

Not unrelated to the question of union is the self-study that has been undertaken by more than one denomination. The United Methodist Council meeting in Chicago last February had for its object a broad consideration of the future of Methodism. Groups of men in various cities throughout the United States have been engaged in "Re-thinking Congregationalism" in preparation for the international conference to be held at Wellesley, Massachusetts, in 1940. A commission of Disciples of Christ appointed by the authority of their International Convention is "re-thinking the Disciples."

The Church of England received in December 1937 the report of a commission, headed by the Archbishop of York, which for fourteen years has been preparing a restatement of the doctrines of that church. The moderately liberal attitude expressed in that report have afforded ground for much discussion and for protest from the Anglo-Catholic element, which criticizes also the increasing practices of "fraternizing with Protestants."

The problems which confront Christianity as a world religion were brought under examination by the conference held at Madras, India, in December 1938, where 475 delegates, about half of whom represented the so-called "younger churches"—that is, the churches in what have been missionary lands—met to consider not only the questions which are ordinarily considered those of foreign missions but the entire subject of World Christianity.

Catholic Developments

Two items of the most far-reaching effect in the program of the Catholic Church in America were the Catechetical Congress held in Hartford and the announced plan to enlarge the scope of the graduate school at Catholic University to feature subjects that will train Catholics in furthering Christian Democracy. The last was urged by His Holiness, Pius XI, and given added emphasis by the statement of Cardinal Dougherty, speaking for the Bishops.

The Catechetical Congress outlined a program for the revision of the "Baltimore Catechism" that has for years been used in all Catholic elementary schools. The Catechism is to be revised to treat more fully of contemporary developments. The revision of the wording of the Bible is also under way. This revision will eliminate obsolete words and archaic expressions and make the text more understandable without altering the meaning.

Mention should be made of the Roman Catholic Eucharistic Congress in New Orleans and of the beautification of Mother Cabrini of Italy and Chicago, who is on the way to becoming a first American saint.

The death of Cardinal Hayes removed from the scenes one of the most famous Catholic churchmen.

Also significant was the appointment of many young bishops, together with the growing trend of many Catholic bishops in fostering united action between all faiths to combat the "isms" that have been spreading.

Co-operation Among Faiths

The movement for co-operation and closer understanding among the various faiths progressed greatly during the year under the leadership of the National Conference of Jews and Christians. Suggestions for a "united front" of religious faiths to combat anti-Semitism in Germany, together with the suppression of religious liberty for both Catholics and Protestants by National Socialism and Communism have helped to bring American religionists closer together. These onslaughts are recognized as a challenge to men of goodwill everywhere to encourage every influence that makes for understanding, tolerance and liberty.

Winfred Ernest Garrison.

Chicago, Illinois.

Religious News Service.

NORTHERN BAPTISTS REPORT INCREASED MISSIONARY GIVING

Missionary giving of the Northern Baptist Convention for the year ending April 30 totalled \$2,470,000, representing an increase of \$39,000 over the previous year, according to a report made public by W. H. Bowler, executive secretary of the Church's Council on Finance and Promotion.

Since 1935, says the report, yearly missionary contributions have exceeded the giving of the previous year with but one exception.

According to the report the increase in gifts can be attributed to the large number of churches which have increased their giving on a moderate scale rather than by a few churches increasing on a large scale.

1939 Progress

The Death of Pope Pius XI and the Coronation of Pius XII

POPE PIUS XI died on February 10, bringing to a close a 17-year pontificate characterized by firm devotion to Roman Catholic principles and policies. During the latter years of his pontificate Pius XI became increasingly embroiled in the affairs of Germany, Italy, and Spain. In the latter country the situation was cleared somewhat, so far as the Roman church was concerned, by the overthrow of the Spanish republic which, since its inception in 1931, had been predominantly anti-clerical. The difficulties in Germany and Italy, however, continued to mount, as both Nazis and Fascists spread their totalitarian and racist doctrines unchecked.

A difficult situation therefore confronted Eugenio, Cardinal Pacelli, Papal Secretary of State, when he was elected to the throne of St. Peter on March 2. The gravity of the church's position was indicated in the choice of Pacelli, for he was the first Papal Secretary of State to have been elected for 271 years. The nearly unanimous choice of the college of cardinals was interpreted as evidence that the cardinals desired the Roman church to be committed to a continuation of the policies of Pius XI and to take an even more vigorous role in international politics.

Cardinal Pacelli was crowned as Pius XII on March 12. Joseph Kennedy, American ambassador to the court of St. James, attended the coronation ceremonies as the "personal representative" of President Roosevelt, an action which drew the fire of the United Lutheran Church and American Protestants generally who judged the step as premonitory of the establishment of a regular American embassy at the Vatican.

The new Pope, immediately upon his election, addressed a plea for peace to the nations, and designated May as a month of prayer for peace by Roman Catholics throughout the world. He lost no time in promoting the re-establishment of the Roman church in Spain and in seeking an accommodation with the Nazi government whereby the large properties of the church might be preserved from threatened spoliation. Despite the diplomatic skill of Pius XII there was abundant evidence that his troubles with the totalitarian regimes were likely to continue, as the latter by nature are irrevocably hostile to any form of alien power.

Madras in America

Early in February, a delegation composed of two Indians, a South African

Negro, a Mexican, a Chinese, and a Japanese, arrived in New York from Madras, to acquaint American Protestants with the message of Madras and give information as to the remarkable progress made by the "younger churches" of Christendom.

The missionary delegates were divided into two groups, and for the next two months toured the country under the sponsorship of the Foreign Missions Conference of North America. Team A, comprised of Gonzalo Camargo, Mexican Methodist and general secretary for religious education in Mexico; P. C. Hsu, Y. M. C. A. leader in China and professor of philosophy at Shanghai University; and Miss Ila Ramola Sircar, Anglican, associate general secretary of the Student Christian Movement in India, started at Washington, moved down the Atlantic Coast, crossed the country to California, went north to Canada, and thence east to Milwaukee. Team B, made up of Dr. Rajah Bhushanam Manikam, Lutheran secretary of the Indian National Christian Council; Miss Minnie Soga, Bantu, educator of Cape Province, South Africa; and Dr. Hachiro Yuasa, American-educated president of Doshisha University, Kyoto, started at St. John's, New Brunswick, and traveled through the mid-west. Each team was accompanied by American leaders who also gave their interpretations of Madras.

The speakers painted a picture of remarkable progress made by native churches in their respective lands. The spectacle of Christianity taking root in the Orient and in Africa was a refreshing counterpoise to American audiences accustomed to pessimistic news from Europe and the Orient. Nevertheless, the native leaders warned of difficulties under which they labor, and urged continued American support for the purpose not only of maintaining the ground thus far won, but also for expanding the missionary enterprise and seizing the opportunities now open to it.

Religion at the World's Fair

The Temple of Religion at the World's Fair in New York was erected under the united sponsorship of Catholics, Jews and Protestants. Its emphasis was on the common and universal elements of religion, rather than the sectarian or particular. With reference to the Temple on Religion, Dr. Harry Emerson Fosdick wrote in the *New York Times* World's Fair section March 5: "Religion tomorrow will be

different from religion yesterday or today. That has always been so. But the Temple of Religion represents an endless quest of the human spirit, not simply for the means by which to live but for the ends for which to live."

Walton W. Rankin,
Cleveland, Ohio.

DARK OUTLOOK FOR EUROPEAN PROTESTANTISM

European Protestantism has taken a grave turn for the worse, according to a report of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System (Western Section).

Except in France, Switzerland and Italy, the report declares, "the faith of the fathers must be maintained in the catacombs."

The report continues, "The attitude of rulers toward Evangelical Churches is less favorable. Ministers, professors of schools, educational and benevolent institutions, which a year ago were suffering harassing disabilities and poverty, such as are not known in Canada and the United States, are now in worse plight than ever.

"Ministers and religious workers have been driven out of their countries, thrown into concentration camps, and hindered by pin-pricking policies of the state or of churches of one or another faith and order. Church buildings have been closed, the erection of new buildings even of the most primitive sort, is made impossible; institutions and theological schools are gradually starved into submission if not abolished altogether.

"In Bulgaria about 7,000 Protestants, one-half of whom are Congregationalists, are treated by the government as 'ecclesiastical rebels.' The surviving pastors of the Church are struggling for a bare living.

"The Austrian evangelical minority vanished with the Anschluss of 1938. In the Sudetenland, 27 parishes have been lost to the evangelical cause. In Germany the government, if daily reports are to be trusted, is more determined than ever to make the faith of Christians conform to the ideology of the Nazis, which from our point of view will mean the ultimate suppression of Christianity.

"The Italian government seems to be inclined to grant a certain amount of freedom of action to the Waldensian Church. Missionaries have been permitted to go into Africa, the schools and colleges at Torr Pellice remain undisturbed, and the benevolent institutions for orphans, aged, and chronically sick are carrying on without interference."

The Ecumenical Movement

A Review of the Year - July 1938 - July 1939

WHAT is the scope of this review? Since the ecumenical movement in a generic sense very definitely includes all outreaches toward unity and inclusiveness in the Christian Churches, some limitation of the field is essential in a short review. The writer will confine his attention to those movements which are now linked to, or co-operating with, the Provisional Committee of the World Council of Churches. These include the Universal Christian Council for Life and Work and the World Conference on Faith and Order (both of which are to become commissions of the World Council); the International Missionary Council with which a joint committee has been set up; the Joint Youth Commission of the Ecumenical Movements; the International Christian Press and Information Service; the Central Bureau for Inter-Church Aid; and the International Christian Committee for German Refugees.

Progressive Steps in Organization

The regular meeting of the Continuation Committee of Faith and Order took place at Clarens, Switzerland, August 29-September 1 and there, after certain explanatory statements and minor additions had been made, approval was given to the proposed constitution of the World Council. This Edinburgh had agreed should be done before the official invitation should be sent out. The Research department of the Universal Christian Council met immediately after the Faith and Order sessions and careful mutual planning was done by this group and the Theological Commission under the newly designated leadership of Dr. R. Newton Flew, prominent British Methodist theologian. This ought to result in very fruitful and well-organized studies in the cognate fields of theoretical unity and practical co-operation.

We take you now to Rochester, New York, for a meeting held at the suggestion of the Canadian churches for the purpose of deciding on joint responsibilities of the two main parts of the North American section of the prospective World Council of Churches. This meeting, which was well attended, resulted in the decision to establish a North American Provisional Committee of eight persons, under the chairmanship of Dr. J. Ross Stevenson. It decided upon the assignment of places in the World Council: Canada 15, and the U. S. A. 75; and the Central Com-

mittee Canada 3, and the U. S. A. 15. It apportioned shares of the financial cost, and agreed upon other matters of procedure for the future. Seven denominations in Canada were represented and their newly formed organization for the Dominion, corresponding with the Joint Executive Committee in the U. S. A., has been organized and is functioning well.

The September meeting of the American sections of Life and Work and Faith and Order was held in New York, on the 28th, and took an important step in not only continuing its Joint Executive committee but also in accepting responsibility for the journal *Christendom* which was presented to the movement by its founder and editor, Dr. Charles Clayton Morrison. Dr. H. Paul Douglass was appointed editor, with an editorial council to consist of the former editor, Dr. Morrison, together with Professor J. C. Bennett, Dr. Angus Dun, and Principal Richard Davidson. The general policy of the journal was left unchanged, its freedom to be assured through the plan of its management despite its becoming the official organ of the movement. A remarkable group of foreign collaborators was appointed, all of whom, with one exception, subsequently agreed to accept.

Another action of the Joint Executive Committee was the approval of continued co-operation with the Inter-seminary Movement whose secretary, Roy J. McCorkel, served simultaneously the ecumenical movement in the strategic interpretation of the latter movement in the seminaries of America.

Representation at Madras

The Joint Executive Committee, although unofficially, was well represented at Madras, as was the whole of the Provisional Committee in the persons of a number of distinguished leaders from different parts of the world. The International Missionary Council discussed the problems of securing adequate representation from the younger churches in the World Council, and made certain recommendations for increasing the number of places assigned to them. It likewise made available to the World Council Provisional Committee, without cost to the latter, of one-fourth of the time of its honored secretary, Rev. William Paton of London, and, as has been intimated, provided for the creation of a joint committee of the two councils for the pur-

pose of developing co-operation wherever possible.

Provisional Committee Meets

These actions were peculiarly timely and insofar as confirmation was required by the Provisional Committee that confirmation was given almost immediately at the Paris-St. Germain meeting of the latter body which convened at the Chateau of Henry IV, on January 28, 29, and 30, 1939. Twenty-two out of the thirty-five members of the Provisional Committee were in attendance, under the chairmanship of the Archbishop of York. The Americans participating included Dr. John R. Mott, vice chairman of the committee; Dr. Samuel McCrea Cavert; Dr. Leiper, associate secretary of the committee; Dr. J. Ross Stevenson; Dr. H. P. Van Dusen and Edwin Espy, secretary of the Joint Youth Commission.

Mr. Paton was made a general secretary on the World Council staff to serve in London. A systematic publication of the fruits of the ecumenical study process was authorized under the title "Koinonia" (Fellowship) to begin in January, 1940, under the editorship of Dr. Visser't Hooft, general secretary in Geneva. A strong board of editors was provided and it was decided that one issue each year should be devoted to a survey of the progress of the ecumenical movement around the world.

Two other means of spreading the influence of the movement were dealt with at Paris. One is the Ecumenical Seminar—a summer institute for ministers and professors held usually at Geneva under the able direction of Dr. Adolf Keller. The other is the International Christian Press and Information Service—the creation of joint action of the various ecumenical bodies represented at Geneva. Both were discussed and plans for their continuance and improvement were made.

Christian Refugees Aided

The inevitable relationship of the World Council staff to the problem of Christian refugees led to a decision to add a member to the staff with special responsibility in this field. He was to be established in London with the other church committee representatives already functioning there at Bloomsbury House. Dr. Adolf Freudenberg was later chosen and is at work. Several of the committee's active collaborators have been intimately concerned with the German refugee problem from its inception, and much work has been done on both sides of the sea in extending the ministry of the church to those who are in such peculiar difficulty as the result of a frank and open return to paganism in one of the former Christian governments of Europe.

Orthodox Churches

The cultivation of relations with the Orthodox Communion (the Eastern "Greek" Church) was carefully considered with the help of distinguished representatives of that body and it was thought well to authorize the sending of a deputation to convey the invitation to membership in the World Council and to explain its implications to the leaders of all the branches of the Eastern Church.

Three other matters of great importance were decided by the Paris meeting. One had to do with the sponsorship of a World Preaching Mission proposed by the Department of Evangelism of the Federal Council of the Churches of Christ in America; and another with the calling of an emergency consultative conference on the economic and other factors in the present international situation which are leading to war. Both of these responsibilities were frankly faced. In spite of the tentative character of the present provisional organization it was clear that the committee is the heir of the responsibilities of the Universal Christian Council for Life and Work. Therefore, since either of the above actions would have been within the competence of that body, it was decided to proceed with both and plans were made accordingly. The third decision reached had to do with the setting of the date for the first assembly in the summer of 1941. By that time a considerable proportion of the nearly 200 communions invited to join the World Council will have had time to act, and, barring war, there should be the possibility of setting up the World Council in completed form at that time.

Amsterdam Youth Conference

There was presented at the Paris meeting the report of the Joint Youth Commission (set up by the Universal Christian Council and the World Alliance for Friendship through the Churches) of the plans for the Youth Conference at Amsterdam in the summer of 1939. Secretary Espy, who had secured the enthusiastic support of all branches of the ecumenical movement and has planned an amazingly complete and practical conference, reported that at that time about 1500 delegates from more than sixty nations had been appointed and would be at Amsterdam the first week of August unless war should come and render the holding of the conference impossible. The importance of this conference for the ecumenical movement, to which it is so intimately related, should be clear to all. It is the first strictly church conference of such size and scope devoted to the youth and youth leaders under the age of thirty-five. Most of the ac-

OUR GOVERNORS

THEIR ORIGINS AND FAITHS

GOVERNOR	STATE	ANCESTRY AND ARRIVAL	BIRTH-PLACE	OCCUPATION	FAITH
Frank M. Dixon	Ala.	Eng.-Ger. 1608-1740	Cal.	Lawyer	Bapt.
Robert T. Jones	Ariz.	Eng.-Fr. 1600-1700	Tenn.	Eng.	Pres.
Carl E. Bailey	Ark.	Eng.-Sco. 1700-1800	Mo.	Lawyer	Chr.
Culbert L. Olson	Cal.	Danish 1800-1900	Utah	Lawyer	No data
Ralph L. Carr	Colo.	Sco.-Eng.-Ir. 1750	Colo.	Lawyer	Chr. Sci.
Raymond E. Baldwin	Conn.	English 1639	N. Y.	Lawyer	Epis.
Richard C. McMullen	Del.	Ir.-Eng. 1620-1820	Del.	Mfg.	Meth. Epis.
Frederick P. Cone	Fla.	Sco.-Eng. 1789	Fla.	No data	Bapt.
Eurith D. Rivers	Ga.	Eng.-Fr. Early Set.	Ark.	Lawyer	Bapt.
C. A. Bottolfsen	Idah.	Norwegian 1860	Wis.	Edit.-Pub.	No affil.
Henry Horner	Ill.	Bavarian 1800-1900	Ill.	Lawyer	Jew.
Maurice C. Townsend	Ind.	Eng.-Ger. 1789	No data	Farmer	Meth.
	Iowa				
Payne H. Ratner	Kan.	Ir.-Jew. No data	Ill.	Lawyer	Chr.
Albert B. Chandler	Ky.	English 1700	Ky.	Lawyer	Epis.
Richard W. Leche	La.	Fr.-Sp.-Ger. 1739	La.	Lawyer	No affil.
Lewis O. Barrows	Me.	English 1637	Me.	Pharmacist	Cong.
Herbert R. O'Connor	Md.	Irish 1862	Md.	Lawyer	Cath.
Leverett Saltonstall	Mass.	English 1630	Mass.	Lawyer	Unit.
Frank D. Fitzgerald	Mich.	Sco.-Ir. 1814	Mich.	Farmer	Cong.
Harold E. Stassen	Minn.	Ger.-Scan.-Cz. 1883	Minn.	Lawyer	Bapt.
Hugh L. White	Miss.	Irish 1830	Miss.	Lumberman	Pres.
Lloyd C. Stark	Mo.	Sco.-Ir. 1710	Mo.	Nurseryman-Or.	Epis.
	Mont.				
Robert L. Cochran	Neb.	Scots No data	Neb.	Civ. Eng.	Epis.
Edward P. Carville	Nev.	Ir.-Eng. 1848-1875	Nev.	Lawyer	Cath.
	N. H.				
Arthur H. Moore	N. J.	Sco.-Ir. 1830	N. J.	Lawyer	Dutch Ref.
John E. Miles	N. M.	Ir.-Sco.-Wel. 1620	Tenn.	Farmer	No data
Herbert H. Lehman	N. Y.	German 1849	N. Y.	Banker	Jew.
Clyde R. Hoey	N. C.	Irish 1689	N. C.	Lawyer	Meth.
John Moses	N. D.	Norwegian Self at 19	Norway	Lawyer	Luth.
John W. Bricker	Ohio	Ger.-Sco.-Eng. 1776	No data	Lawyer	Chr.
	Okla.				
Charles A. Sprague	Ore.	Eng.-Sco.-Ir. 1628	Kan.	Editor	Pres.
Arthur H. James	Pa.	Welsh No data	Pa.	Lawyer	No data
William H. Vanderbilt	R. I.	Dutch 1600-1700	N. Y.	No data	Prot. Epis.
Burnet R. Maybank	S. C.	Eng.-Sco.-Ir. 1670	S. C.	No data	Epis.
Harlan J. Bushfield	S. D.	Scots Prior 1776	Iowa	Lawyer	Pres.
	Tenn.				
Wilbert L. O'Daniel	Tex.	Irish No data	Ohio	Miller	Chr.
Henry H. Blood	Utah	English 1844	Utah	Miller	Lat. Day St.
George D. Aiken	Vt.	Scots 1718	Vt.	Farmer	Prot.
James H. Price	Va.	Scots-Ir. 1739	W. Va.	Lawyer	Pres.
Clarence D. Martin	Wash.	Scots 1839	Wash.	Miller	Meth.
Homer A. Holt	W. Va.	Eng.-Sco.-Ir. 1639	W. Va.	Lawyer	Pres.
Julius P. Heil	Wis.	German 1880	Ger.	Mfg.	Prot.
Nels H. Smith	Wyo.	Scandinavian 1850	S. D.	Rancher	Luth.

(No survey reports on states not listed)

From "We Americans," Atlantic Monthly Press

tive leaders of the World Council's provisional committee will be at Amsterdam as speakers or resource leaders, thus strengthening both personal and official contacts with the church young people of the many lands represented.

Progress of World Council Plans

At the time of the writing of this report more than eighteen denominations in the United States and Canada have indicated in either provisional or final form their intention of joining the World Council. In addition twenty-three important communions in other lands have acted favorably and three had declined the invitation on theological grounds. There has been little time for action since the official invitations went out in October of 1939, so that this record is considered encouraging.

Nothing has been said of the work of other bodies related to the development of World Council unless it happened

to have particular relevance to this aspect of the current situation. This omission, due to the limitations of space, is not intended to indicate any lack of appreciation of the other ways in which a more truly ecumenical Christian Church is developing in our time despite the enormous difficulties which have been and are being confronted.

There is a serious need for wider co-operation on the part of the lay members of the churches, thus far only very slightly touched by what has been taking place among their leaders, and much remains to be done in getting local expressions for the spirit which is now manifesting itself on the broader stage of church relationships around the world.

Henry Smith Leiper.*

*American Executive, Universal Christian Council, and Associate Secretary, World Council of Churches (Provisional Committee).

Progress of Church Union in The United States

THE outstanding merger of the past year has been that which has brought three Methodist bodies, the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant churches together in a great body with 7,858,060 members. Not all the Methodist bodies are included. Not included in the merger are the Free Methodist, the Wesleyan Methodist, the Colored Methodist, the African Methodist Episcopal and the African Methodist Zion churches.

The enthusiastic uniting conference held in Kansas City in April and May found the three uniting congregations ready to make necessary compromises to effect the union. Where there was vigorous dispute the debated matters were placed in the hands of committees for later consideration.

Among the accomplishments of the uniting conference might be listed:

Established for administrative purposes six jurisdictions, five of them geographical and the sixth comprising all Negro churches.

Officially saw the end of the 111-year-old opposition of the Methodist Protestant Church to the Episcopal form of government when delegates of that branch chose two bishops.

Healed the rift which split the Episcopal Church into North and South divisions in 1844 by setting up the separate jurisdiction for Negroes.

Harmonized the disciplines of the three churches, taking parts from each, but adding nothing not included previously in one of them.

Liberalized divorce rules of the Protestant and South branches by permitting ministers to solemnize marriages of "innocent parties" to divorces resulting from mental and physical cruelty.

Adopted an advance "social creed" pledging support to social security, the right of labor to organize, farmer's rights, abolition of child labor and giving support of the church to those members who are "conscientious objectors" to war.

Assigned, in most cases for life, the 37 active bishops of the three churches to the six jurisdictions, sending twelve of them to new residences.

Provided for election of new bishops by jurisdictions rather than by the church as a whole.

Set up in form, without choosing members:

A central financial board.

A central missionary board with subsidy boards for home missions, foreign missions and women's missionary work.

A central board of education with control both of educational institutions and Sunday school work.

A central board of pensions under which the three previous pension corporations will continue to operate.

A central board of temperance, re-

affirming the church's opposition to the liquor traffic.

A central board of hospitals.

A board of lay activities.

A board of publications, but did not alter the present publishing houses of the three churches.

Set the first general conference for next April.

Left for future decision:

Whether a single youth organization shall supplant the separate Epworth leagues of the North and South churches and the Christian Endeavor of the Protestant Church.

Whether there shall be a single national paper with jurisdictional sections, jurisdictional papers or conference papers.

If any one feature more than another need to be pointed out it is the very decided movement toward Episcopalianism which is provided in the new set-up. There was a time when Methodists did not like the term "Bishop" and were very careful to designate their leaders as "General Superintendents." This evidently is now a thing of the past. Six general jurisdictions have been set up. Five of these are geographical; the sixth is a Negro jurisdiction. Episcopal areas will be established within these areas and on the basis of membership. For every jurisdiction having 500,000 Methodist members there will be four bishops. For every additional 500,000 members, or two-thirds thereof, there will be an additional bishop. These residential areas are not designated as dioceses but the functions of the resident bishop corresponds largely to that of the bishop of the Episcopal Church.

Centralization of authority in the new church is seen in the establishment of a supreme court. This court will have the final decision on all ecclesiastical and legal matters in the denomination. In this tendency the uniting conference almost goes Presbyterian.

* * *

While the Methodists have been going in form of government the actual negotiations between the Presbyterian Church in the U. S. A. and the Episcopal Church have been taking place. Agreement on vital things is being achieved much easier than most believed possible. When the two groups came together it was found that their views on the ministry were not so far apart. The proposed concordant states it in this way:

"Both churches believe that the ministry is part of God's will for his church. Both believe that in ordination the church is acting for God, and that it is he who ordains. Both believe that

the succession of the ministry is a continuing visible sign of the continuous life of the church, and that the laying on of hands is the apostolic method of continuing that succession. Both believe in episcopal ordination, the one by a Bishop, the other by a Presbytery acting in its official capacity."

This program of union is now in the period of intelligent discussion and has been made the number one issue for discussion in the meeting of both groups.

At the same time the Presbyterians of the U. S. A. are advancing with the program of merger with the Presbyterian Church in the U. S., the southern church. The history of the Presbyterian bodies somewhat parallels that of the Methodist, the southern church, breaking off from the general body in 1861. It has 3500 churches and approximately 500,000 members. The Presbyterian Church of the U. S. A. reports 8700 churches and 1,827,597 members.

* * *

Lutheran bodies are moving closer to one another. The American Lutheran Conference which consists of American Lutheran Church, the Norwegian Lutheran Church, the Lutheran Free Church, the United Danish Lutheran Church, and the Augustana synod has created a commission to study every possible approach to closer unity among Lutherans.

In March of this year commissions representing the United Lutheran Church and the American Lutheran Church met and reached an agreement on one basic point of difference, the inspiration of the Scriptures. The statement upon which the commission agreed follows:

"By virtue of a unique operation of the Holy Spirit by which he supplied to the holy writers content and fitting word the separate books of the Bible are related to one another, and taken together, constitute a complete errorless, unbreakable whole of which Christ is the center."

The ratification of this agreement will be a matter for action at the national meetings of these two bodies in 1940.

* * *

The communications between the Church of the United Brethren and the Evangelical Church continue. An executive committee representing the two denominations has agreed on the plan of merger. It now goes to the annual conferences of both bodies for ratification.

* * *

Two bodies with very little to separate them, the Disciples of Christ and the Churches of Christ are seeking a basis of fellowship while actual merger lies some distance ahead. They're kept apart because of one issue—the use of

Plan Next Year's Program Now!



This church has recently begun its fiscal year. New officers have been elected by every board, committee, and organization. Therefore, the pastor must find little rest until he has laid out general plans for the twelve-month ahead and detailed plans for the coming fall season. He can depart for his vacation prepared to mull over the opportunities before him, and with a comparatively free conscience, only if he has at least a tentative idea of the church's main objectives for the future.

How does he go about it? First, he must decide what are to be the main emphases of the program for the year ahead. The center of concentration may of necessity be the church school, the youth work, the men's club, or the morning worship. It may be there is special need for evangelism, social education, missions, or community service. Once the main focal points of attention are clear, the pastor can block out his calendar, reserving far ahead suitable dates for campaigns designed to strengthen the church in its areas of weakness.

With his mind thus far made up, the minister takes before him a copy of *Church Management's* "The Pastor's Engagement Record and Church Program" which is no longer available.

If you are ingenious you can make your own. It consists of a booklet with twelve large pages, one for each month.

instrumental music in church worship. The Disciples which number 1,484,000 encourage such use; the Church of Christ which number 433,713 discourage it. At a meeting recently held in Indianapolis it was recommended that they seek a common census basis for the United States census and adopt plans for pulpit exchange.

* * *

So the past year has been characterized by movements toward unity within our own boundaries. The Reformed Church in the United States and the Evangelical Synod has been completing merger, by synods, which was begun some years ago. Still much remains for bringing harmony out of chaos and unity out of confusion, but the churches are on the way.

William H. Leach,
Cleveland, Ohio.

The individual sheets are divided into the days of the month. Engagements for each day can be listed in advance. The church secretary has already recorded on the pages of this engagement record the regular meetings of every organization of the church including: the women's organization and its six constituent groups, men's club, youth groups, deacons, deaconesses, official board, Boy Scouts, young people's council and others. Next, the pastor indicates the time and duration of the special campaigns around which the year's efforts will center, recording all sermon nuclei especially appropriate to these periods. The next matter of importance is to set down the special Sundays of the church year: Homecoming, Rally, Thanksgiving, Christmas, Family Go-to-Church, Interracial, First Sunday of Lent, Palm Sunday, Easter, Canvass Day, Mother's Day, Memorial, Wedding Bells, Pentecost, Children's Day, and others.

The pastor will now want to designate dates for regular week-day celebrations as well as for brand new observances which he has in mind. The way must be clear for the Father and Son and Mother and Daughter banquets, the church-wide youth banquet, the men's club fish dinner, youth week, and the annual business meeting of the church. Experience teaches the advisability of securing speakers and talent for all of these events in advance.

The designation of responsibility to all the boards, organizations, and committees of the church is of fundamental importance. Within the next month, the writer will be doing this very thing, thus giving every member something to think about during the summer and avoiding all unpleasant conflicts of dates and of emphases during the church year. To the following he will write, charging them with their routine duties, informing them of the dates he has saved for them in his schedule, and suggesting to them the new areas of service he is hoping they will choose to enter: official board, boards of deacons, deaconesses, trustees and ushers, women's organization, men's club, church school cabinet, young people's council, and to each of the seven committees of the church. An early approach to the official bodies of the church work wonders.

Definite Suggestions

It is obviously impossible to relate here the contents of the various letters

written to the groups indicated above. It may be helpful, however, to choose two bare outlines as illustrations. The pastor, in his communication to the missionary committee of the church, suggested that plans be made immediately for an effective School of Missions to be held on Thursday nights in October. He urged promotion of the use of missionary literature of all kinds. He charged the committee with the responsibility of making available attractive missionary programs and missionary speakers for every organization of the church. Lastly, he laid the burden of increasing gifts to benevolence upon the hearts of these same folks.

The letter to the Young People's Council advised them of the time of their regular meetings, assigned dates and furnished ideas for the following events and projects: student Sunday in September, Christmas youth rally, church-wide youth banquet, youth week including the Sunday at each end, Palm Sunday communion service, and an Easter sunrise service. Service projects and financial goals were also proposed.

Of course, no organization swallows whole every recommendation nor would that be desirable. Everyone of them, however, is pleased to have a carefully arranged schedule and an array of ideas about which to think during the summer. What happens is this: practically all proposals are adopted but wonderfully improved before put into operation.

Thus far, but little has been said about "the great business of preaching," which is perhaps the one most important factor in a minister's work. The writer has instituted a system of filing material by sermons rather than by topics. That is, when a sermon heart takes possession of him, he inserts in his file a folder to receive all material collected which relates to that general idea. By midsummer, thirty or forty sermon skeletons are ready. It is possible also to have folders in the file for every special and seasonal sermon so that material pertaining thereto can be safely tucked away even before an exact title has been chosen. Late in the summer, it is frequently possible to lay out a preaching schedule in a very general way for most of the year, leaving room of course for treatment of subjects arising from unexpected crises and unforeseen needs. Is it not true that most men can do better by long-time planning than by sudden inspiration? This plan provides for both. It should be stated that after each sermon is preached, the material collected for it may be transferred to

a topical file for future reference.

Plans Which Work

There are certain plans and ideas that have worked for this pastor especially well. A parish district plan, for instance, was operated with striking success for a number of years. For a church of one thousand members, it would mean the division of the membership into ten geographical districts with a parish captain over each. The district, in turn, is broken down into ten groups of ten members each with a group leader in charge of each. One hundred and ten people are put to work who may be idle in a less ambitious setup. The purpose of the plan is to provide friendly lay ministry to supplement, but never to substitute for, pastoral calling; to telephone invitations to coming events via captain, leader, and member, thus necessitating a maximum of only ten calls to be made per person yet reaching 1000 people, most of them within an hour's time; and to assign responsibility for two church night family dinners a year to each district. Church Night found a new place in the life of the church when energized through the efforts of the parish districts.

Other features that have worked satisfactorily are: a youth week in which young people take over the church for eight days, including two Sundays, and run all of its boards and committees; a telephone round-up of every member by the pastor, and a University of Life Sunday evening program for youth. All of these projects are discussed at length in previous issues of *Church Management*. A wedding bells dinner for all couples the pastor married during the first seven years on the field, a personal handwritten letter to every family of the church by the minister, a pastoral visitation of the entire membership in one week, spending only five minutes or so at each home and providing the family with announcements of coming church events and a pamphlet for daily devotionals; a father and daughter banquet and a mother and son banquet—all will be scheduled for the year just ahead.

The writer has found that only the very unusual church will run itself and then, not for long. The pastor must take the initiative in proposing for discussion by his official board an adequate program to be modified or enlarged according to their action. He must constantly be on the search for new features, fresh ideas, novel approaches to old tasks. A man can easily kill his own ministry by introducing the first months thereof a dozen clever promotional schemes and then trying to ride along on his initial suc-

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- 090 Book Rarities

100 PHILOSOPHY

- 110 Metaphysics
- 120 Special Metaphysical Topics
- 130 Mind and Body
- 140 Philosophic Systems
- 150 Psychology
- 160 Logic Dialectics
- 170 Ethics
- 180 Ancient Philosophers
- 190 Modern Philosophers

200 RELIGION

- 210 Natural Theology
- 220 Bible
- 230 Doctrinal, Dogmatics, Theology
- 240 Devotional, Practical
- 250 Homiletics, Pastoral, Parochial
- 260 Church: Institution Work
- 270 General Church History
- 280 Christian Churches and Sects
- 290 Nonchristian Religions

300 SOCIOLOGY SOCIAL SCIENCES

- 310 Statistics
- 320 Political Science
- 330 Economics
- 340 Law
- 350 Administration
- 360 Associations and Institutions
- 370 Education
- 380 Commerce, Communications
- 390 Customs, Costumes, Folklore

400 PHILOLOGY

- 410 Comparative
- 420 English, Anglo-Saxon
- 430 German and Other Teutonic
- 440 French, Provencal
- 450 Italian, Rumanian
- 460 Spanish, Portuguese
- 470 Latin and Other Italic
- 480 Greek and Other Hellenic
- 490 Other Languages

500 PURE SCIENCE

- 510 Mathematics
- 520 Astronomy
- 530 Physics
- 540 Chemistry
- 550 Geology
- 560 Paleontology
- 570 Biology, Anthropology
- 580 Botany
- 590 Zoology

600 USEFUL ARTS APPLIED SCIENCE

- 610 Medicine
- 620 Engineering
- 630 Agriculture
- 640 Home Economics
- 650 Communication, Business
- 660 Chemic Technology
- 670 Manufactures
- 680 Mechanic Trades
- 690 Building

700 FINE ARTS RECREATION

- 710 Landscape gardening
- 720 Architecture
- 730 Sculpture
- 740 Drawing, Decoration, Design
- 750 Painting
- 760 Engraving
- 770 Photography
- 780 Music
- 790 Amusements

800 LITERATURE

- 810 American
- 820 English, Anglo-Saxon
- 830 Germanic and Other Teutonic
- 840 French, Provencal
- 850 Italian, Rumanian
- 860 Spanish, Portuguese
- 870 Latin and Other Italic
- 880 Greek and Other Hellenic
- 890 Other Literature

900 HISTORY, BIOGRAPHY

- 910 Geography and Travels
- 920 Biography
- 930 Ancient History
- 940 Modern Europe
- 950 Modern Asia
- 960 Modern Africa
- 970 Modern North America (including Central America)
- 980 Modern South America
- 990 Modern Oceania and Polar Regions

AUSTRIAN CATHOLICS FACE CHURCH TAX

According to the Vienna correspondent of the Irish Independent, it was decided on May 13 at a conference of Austrian bishops at the palace of Cardinal Innitzer, archbishop of Vienna, that the church in Austria will, in future, be supported partly by a church tax and partly by voluntary contributions.

In the past the Catholic Church, as the established church of Austria, had been supported by a special fund derived from the state budget and by the income from estates. But since Hitler united Austria with the Reich last year, the church has lost the income from a number of estates.

cess for years to come. The minister must be just as industrious, just as enthusiastic, just as adventurous, just as alert in seeking unique plans in his tenth year as in his first. It is assumed, of course, that underlying all the mechanics of a good church program must be the dynamics of a sincere and consecrated pastoral heart. All the man-manufactured schemes in all the world are no substitute for a Christ-filled life. Only good men can lead any church along the pathways God has marked for it.

G. Merrill Lenox,
Minneapolis, Minnesota.

A Year's Reading on the New Testament

IF there is one book of which the minister should be a master, that book is the New Testament. This mastery will never come by a search for texts for next Sunday's sermon. It will only come through a systematic, patient study of the meaning and message of the books as a whole, confident that texts will impress themselves upon us as we seek to understand these original expressions of Christian faith.

In recent years, tremendous progress has been made in New Testament studies. This is reflected in the volumes which have given us almost an entirely new library on this subject during the past ten years. Many of the books which were used during the student days of ministers now in middle life are already antiquated. This reading course has purposely been built around the fundamental, factual books. Books which are primarily "inspirational" are not included. I believe that the witness of the Spirit should enable a religiously-minded man to find inspiration in the New Testament itself. But factual information does not come through the illumination of the Holy Spirit. This must be sought from those whose patient research has made them experts in the field.

It should be clear that in recommending books for your study, I am in no way endorsing all of the conclusions of the writers. That would be impossible, for sometimes they are diametrically opposed. The books are chosen because they are competent treatments by recognized scholars whose judgment should be carefully considered, but always submitted to critical evaluation.

A preliminary problem in any reading course is the obtaining of the books necessary for that study. More books are listed in the following paragraphs than any one minister of average income will be able to buy. Books have been selected which should be of value for years to come. We should always aim to borrow the ephemeral, and put our money into books which will be of lasting value. There are several ways, however, in which our own purchases can be supplemented. First, ministers may form groups who will share the use of volumes and the expense in their purchase. Secondly, the nearest library should be urged to purchase selections from the list given. Thirdly, lending libraries are maintained by some seminaries, state librar-

ies, and other institutions. But none of these resources should be allowed to replace the determination to buy at least two new books a month on this year's emphasis on New Testament reading.

Basic Books

First of all, I shall list the best basic books on the study of the gospels. The best available commentary on *The Gospel of Mark* is by B. Harvie Branscomb¹. Instead of a commentary on either Matthew or Luke, I would recommend *The Mission and Message of Jesus*, in which T. W. Manson² has given a remarkably fine commentary on the non-Markan material in these gospels. The other sections of this volume are unfortunately not as satisfactory. For a commentary on *The Gospel of John* the one by G. H. C. Macgregor in the Moffatt, N. T. Commentary³ is to be recommended as the best. One of the more adequate historical attempts to record *The Life of Jesus* is by Maurice Goguel⁴. One reason that there are not more among which to choose is that most modern scholars are convinced that we do not have the source material from which to write a biography of Jesus. The earliest Christian message was a faith about Jesus, the Christ of God, not interesting anecdotes from the life of a Nazareth carpenter-teacher. Likewise, I want to mention here the best book on the parables of Jesus which has yet appeared in English. In *The Parables of the Synoptic Gospels*⁵ B. T. D. Smith has given a genuinely historical treatment of these gems from the teachings of Jesus. The many homiletically oriented books on this subject should be checked with the interpretations given in this masterful volume.

Summer Survey

For July and August, a minister may review his knowledge of the circumstances under which the New Testament writings were produced. Ideal for this, despite the somewhat clumsy translation into English, is *A Fresh Approach to the New Testament and Early Christian Literature* by Martin

Dibelius⁶. The treatment of the New Testament books according to literary types will be found truly refreshing. A good reference book for the year on the subject of New Testament Introduction will be Morton Enslin's *Christian Beginnings*⁷. Chapter 46 on "Manuscripts and Men" gives a good survey of textual criticism, which has been so stimulated by the recent manuscript discoveries. Chapters 14-36 might be read at this time.

The most interesting new development in the field of gospel criticism is that of "form-criticism." As a splendid introduction to this and other phases of gospel study, I recommend the reading of *Origins of the Gospels* by Floyd V. Filson⁸. Much better than the reading of any of the recent evaluations of this approach is the study of this type of treatment of the gospels in actual practice. *The Message of Jesus Christ* by Martin Dibelius, the pioneer in this field, has now been made available in an English translation by F. C. Grant⁹. In the first part of this volume, the various fragments of tradition are classified according to form and printed in a fresh translation. In the second part, the principles of classification are simply and clearly set forth.

Likewise, there has just come from the press the first full treatment in English of *The Religion of the New Testament* which has appeared in a generation. It is by Ernest W. Parsons¹⁰. Systematic references to it will be given throughout the course on the topics which are proposed for your study. Many ministers will want to capitalize on their own study by leading classes of young people or adults into a fuller historical understanding of the New Testament. *The Study of the New Testament*¹¹ by Clarence T. Craig has been prepared as a text-book for such situations and should help the minister in his plans for a series on the New Testament.

SEPTEMBER: The Environment of Early Christianity

September means down to work, and I propose as the general topic for this month, "The Environment of Early

1. Moffatt, New Testament, Commentary, Harper's, 1937, \$3.50.

2. Dutton, 1938, \$5.00.

3. Harper's, 1928, \$3.50.

4. Macmillan, 1933, \$5.00.

5. Macmillan, 1937, \$3.75.

6. Scribner's, 1936, \$2.00.

7. Harper's, 1938, \$2.50.

8. Abingdon Press, 1938, \$2.00.

9. Scribner's, 1939, \$2.00.

10. Harper's, 1939, \$2.50.

11. Abingdon, 1939, \$1.00.

Christianity." Enormous progress has been made in our knowledge of the Jewish background of the church and also of its gentile contacts. Enslin has recounted the historical background in Palestine on pages 3-143 of *Christian Beginnings*. The best general survey of the religious background of early Christianity is *Jew and Greek, Tutors unto Christ* by G. H. C. Macgregor and A. C. Purdy.¹² It gives a good survey of the newer evaluation of Judaism and a judicious treatment of the religious currents of the Hellenistic world and their influence upon the developing gospel. The outstanding new history of the early church is by Hans Lietzmann, who is Harnack's successor at Berlin. In the first volume, *The Beginnings of the Christian Church*¹³ these themes are brilliantly summarized. Chapters 1, 2, 6, and 9 should be read now. Also the relevant chapters in books on Paul mentioned under January might be included here. The meaning of these influences for the development of the Christian gospel is the theme of an important book by E. F. Scott under the expressive title *The Gospel and Its Tributaries*.¹⁴ Chapters 1-2, 5 and 10 deal most directly with the heart of the problem and the reading of these would make a fitting climax to the month's work in this field.

OCTOBER: Jesus, the Christ

Jesus is the central person in Christian faith. I propose that October be dedicated to a study of the historical facts of his career. The faith of the church about him is postponed until April; yet it should be clearly realized at the outset that these two things can never be completely separated. All of our information about the career of Jesus comes from those who held the highest possible estimate of his person. This month should be the time for a careful study of the gospel of Mark under the guidance of the commentary by Branscomb. This is somewhat of the nature of a prolegomenon to a life of Jesus. The work by Goguel is a systematic attempt to recover the facts. If we reverence Jesus as much as we say that we do, we should be willing to work patiently through the research of conscientious historians. Goguel includes more material from John than a great many modern scholars. Having studied the sources elsewhere, you could begin with page 184.

Such books as *Jesus the Unknown* and *Jesus Manifest* by Dmitri Merejkowski¹⁵ will doubtless be found more inspiring, but none of the literary

lives of Jesus is written with complete historical objectivity. Many of the books already mentioned contain good summary chapters on Jesus: i. e., E. F. Scott, chapter 3; Lietzmann, chapters 3-4; Parsons, chapter 1. The differences which will be found on detailed points in these various treatments should stimulate the thinking of the reader and drive him back again to the study of the text of the gospels themselves. Many will want to turn back also to the introductory study of the writing of the gospels, for naturally the resultant portrait of Jesus depends upon the nature and character of our sources of information.

NOVEMBER: Ethical Teachings of Jesus

The study of the career of Jesus leads inevitably to a closer examination of his ethical teaching. November could be given to this work. I suggest that you begin with a re-examination of the basic textual material through a careful reading of the commentary by T. W. Manson on the "Q" material, supplemented by the rest of Matthew's Sermon on the Mount, which he deals with under "M." If you have not yet read the college textbook on *The Teachings of Jesus* by B. Harvie Branscomb,¹⁶ you could not find a better general survey. Among older books, *The Ethical Teaching of Jesus* by E. F. Scott¹⁷ is still of value. The problem of the effect of eschatological beliefs on the ethics of Jesus has been made the subject of a valuable study by Amos N. Wilder. It is entitled *Eschatology and Ethics in the Teaching of Jesus*.¹⁸ You are reminded again of the importance of Smith's book on the parables though these are more valuable in setting forth his total religious message than any specific ethical instruction.

But a factual survey of the radical absolutes of Jesus does not in itself provide a solution of the problem of their application to the life of today. The meaning of the ethics of Jesus is the central problem in *An Interpretation of Christian Ethics* by Reinhold Niebuhr.¹⁹ It should be noted that all of the books listed in this course reject the idea, still found in some popular treatments, that Jesus sought to show men the way in which they could build a new social order. The application of the teaching of Jesus to the social problem may be reviewed in *Toward the Christian Revolution* by

R. B. Y. Scott and others,²⁰ but this leads out into a field so comprehensive that it should be made the basis for another year's reading course.

DECEMBER: The Beginnings of the Christian Church

For December there follows in natural order a study of the beginnings of the Christian church. This may be begun in the masterful survey by Lietzmann in chapters 5, 7, 8, 10, 11. Supplementary treatments will be found in chapter 4 of Scott's book on *The Gospel and Its Tributaries*, Parsons, chapter 3, and Enslin, chapters 12-13. It is especially important to note that the nature of the apostolic message from the very beginning was a proclamation which centered in the death and resurrection of their lord. *The Apostolic Preaching*²¹ by C. H. Dodd is a valuable little book stressing the main aspects of that message. I might note in passing that the author's theory of "realized eschatology" has not received wide acceptance.

It would be unfair to the student to leave unmentioned *The History of Primitive Christianity* by Johannes Weiss.²² Though it was written nearly 25 years ago, it remains to this day of such value that it has recently appeared in English translation. Book I (pages 1-140) deals with the primitive church; Book II (pages 143-395) with the Gentile mission; Book III (pages 399-650) with the apostle Paul, and hence might be saved for next month; Book IV (pages 655-865) with the Later Church. These two volumes are excellent for reference on any detail of the church during the first century of its existence.

JANUARY: Paul

The most important personality in the developing church was unquestionably Paul. January might well be devoted to a study of his personality and his interpretation of the gospel. Introductory studies to his epistles have already been referred to; the difficulties with the authorship of the Pastoral Epistles and of Ephesians might well be reviewed. A valuable survey of the religion of Paul is given by Parsons in chapter 4. Not all will have the same type of interest in the great apostle to the Gentiles. Some will want to read a good new life of Paul, such as that by A. D. Nock, *Saint Paul*.²³ Some will want to follow the fascinating writer of travel books, H. V. Morton, as he moves *In the Steps of St. Paul*.²⁴ Others will want to

12. Scribner's, 1936, \$2.75.

13. Scribner's, 1937, \$4.00.

14. Scribner's, 1929, \$2.75 (but now often reduced).

15. Scribner's, 1935, \$2.75.

16. Cokesbury, 1931, \$2.50.

17. Macmillan, 1924.

18. Harper's, 1939, \$2.50.

19. Harper's, 1935, \$2.00.

20. Willett, Clark, 1936, \$2.00.

21. Willett, Clark, 1937, \$1.50.

22. Wilson-Erickson, 1938, \$10.00.

23. Harper's, 1939, \$2.00.

24. Dodd, Mead, 1936, \$2.50.

make a systematic study of some one of the great letters of Paul. A good selection would be *The Epistle to the Romans* by C. H. Dodd²⁵ in the Moffatt N. T. Commentary. Attention is again called to Johannes Weiss's study of Paul's theology, which was referred to in the books for last month.

FEBRUARY: Most Important Teachings

Beginning with February, I suggest that you turn to the study of some of the most important ideas of the New Testament. God is central in every true religion, and the love of God as revealed in Jesus Christ is the heart of our gospel. The most important portrayal of this in recent literature is by a Scandinavian theologian, Anders Nygren, who has published a remarkable study isolating the specifically Christian conception of love. It is *Agape and Eros*.²⁶ An exceedingly important essay by Karl Holl on the New Testament conception of God is translated under the title of *The Distinctive Element in Christianity*.²⁷ Good statements are to be found scattered through the various chapters of Parsons, which may be located through the index. In connection with the topic for this month, any minister will profit greatly by the reading of James Moffatt's fine book on *Love in the New Testament*.²⁸ God's love for man is treated on pages 65-82, 133-153, and 253-269.

MARCH: Salvation

Since the distinctive Christian teaching about God concerns his saving act for men, March should continue this study with a review of conceptions of salvation within the New Testament. Jesus's message of salvation centered in his proclamation of the kingdom of God. One of the most important recent studies of this is by Rudolf Otto, *The Kingdom of God and the Son of Man*.²⁹ Pages 1-157 should be read on this topic. In *The Religion of the New Testament* by Parsons the various New Testament conceptions of salvation may be found in chapters IV No. 3, V No. 3, and VI.

It would be accurate to say that the New Testament teaches not so much salvation by faith as by grace. James Moffatt has written a volume complementary to the one mentioned above on *Grace in the New Testament*³⁰ which will bear intensive study. From the various New Testament interpre-

25. Harper's, 1932, \$3.50.

26. S. P. C. K., 1932, \$2.40.

27. Scribner's, 1938, 90c.

28. Harper's, 1930, \$3.00.

29. Zondervan, 1938, \$3.50.

30. Harper's, 1932, \$3.00.

tations, the church has developed its "theories of atonement"; these cannot be ignored in the study for this month. I would particularly recommend the brief book by Sydney Cave, *The Doctrine of the Work of Christ*³¹ because it incorporates the realization that in the New Testament, Christ is primarily God's victor over the powers of evil rather than a sacrificial victim.

APRIL: Interpretations of the Person of Jesus

Who was this Jesus through whom God's saving power had triumphed? Throughout April, I suggest that you study the New Testament interpretations of the person of Jesus. You have already discovered that there is wide disagreement among scholars on how, if at all, Jesus conceived his messiahship. The point of view in Parsons (chapter 1 No. 11) is not accepted by R. Otto (see pages 159-261 and 333-76); I would personally agree more nearly with the latter. We are more concerned this month, however, with the early Christian interpretations, which may be followed through the following chapters in Parsons, IV No. 3, V No. 2,

31. Cokesbury, 1937, \$2.50.

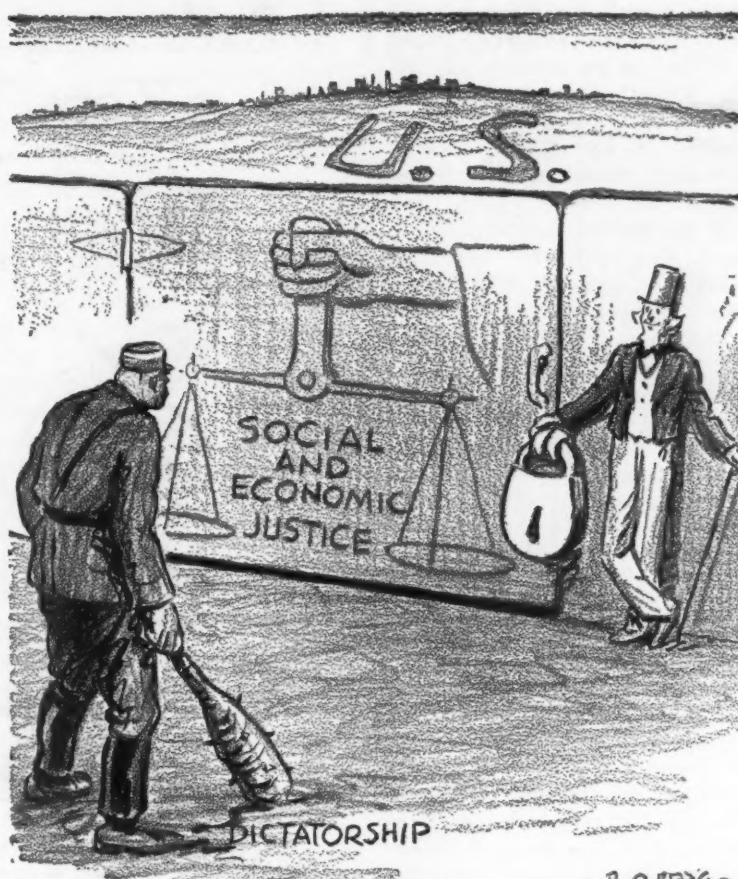
VIII No. 4. This is the place for a fuller study of the gospel of John (see Lietzmann, chapter 12, and Parsons chapter VIII). It is increasingly realized, no matter what conclusion is taken on the subject of authorship, that this gospel is primarily an interpretation of Jesus. Here is the fullest statement of belief that Christ is the incarnation of the divine word. Macgregor's commentary may be fruitfully studied on the detailed chapters. The most complete survey of *The New Testament Doctrine of Christ* is that by A. E. J. Rawlinson.³² If access can be secured to it, it is still worth careful reading.

MAY: Jesus and His Church

The work of Christ in the world is continued through his Church. The increasing emphasis which is placed on the church in these days of ecumenical conferences makes that a fitting topic for May. The only full study which we have in English is by Robert N. Flew, *Jesus and His Church*.³³ It mediates much of the recent continen-

32. Longmans, 1926, \$5.00.

33. Abingdon, 1938, \$2.00.



-R.O. BEEG-
Religious News Service

THE BEST DEFENSE

tal research on this question. Many would accept more divergent conceptions of the church than Flew admits. Connected with the subject of the church is that of its worship and its ministry. Otto has given on pages 265-330 (op. cit.) one of the best recent studies on the Lord's Supper. The following references to Parsons are relevant to our study for this month, IV No. 10, V No. 4, VIII No. 8, IX, No. 2. The whole subject of *The Worship of the Early Church* is given a comprehensive treatment by W. B. MacDonald.³⁴ This book will provide an excellent introduction into the religious experiences of the earliest Christians, for worship is surely central in our faith. The ministry of the early church may interest fewer. However, *The Primitive Church* by Burnett H. Streeter³⁵ remains one of the important contributions to this controversial subject, and at the same time a valuable study of the later books of the New Testament. Here would be a good time to read chapters 8-9 of Scott's *The Gospel and Its Tributaries*.

JUNE: A Religion of Hope

Christianity is a religion of hope. I trust that you will conclude this year's study by devoting June to a consideration of the New Testament formulations of the Christian hope. Unfortunately, there is no recent book which gives an important survey of this field. Valuable chapters by expert biblical scholars are to be found in *Religion and the Future Life* edited by E. H. Sneath,³⁶ pages 192-295. The New Testament evidence for a life to come is given full consideration in such a book as John Baillie's *And the Life Everlasting*³⁷ but that has also a wider perspective. By consulting the relevant headings in the index of Parsons, you may be introduced to the most important material; also, I would assign here chapters VII and IX No. 5-6.

Since we have come once more upon apocalyptic days, it is important for the minister to have an historical understanding of the book of Revelation. There is still no more readable exposition than *The Revelation of John* by Shirley Jackson Case.³⁸ It may be that by next June the volume in the Moffatt N. T. Commentary by Martin Kiddle will have made its appearance. A brief attractive treatment is *The Book of Day* by Charles F. Wishart.³⁹

34. T. & T. Clark, 1934.

35. Macmillan, 1929, \$2.50.

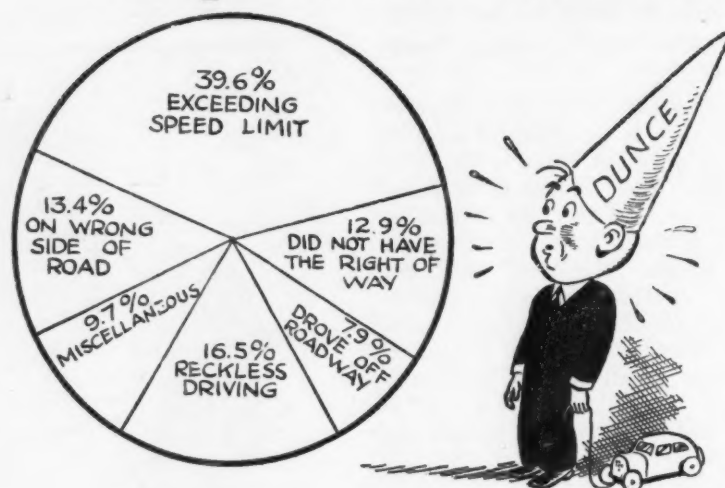
36. Revell, 1922, \$3.00.

37. Scribner's, 1933, \$2.50.

38. University of Chicago Press, 1919, \$2.75.

39. Oxford, 1935, \$1.00.

Exceeding Speed Limit Tops Traffic Violations



The percentage of fatal automobile accidents due to excessive speed increased again in 1938 according to an analysis released by The Travelers Insurance Company. Three years ago, in 1936, 32.6% of all persons killed as the result of some driver's lawlessness met death because of speed. In 1937 that percentage rose to 36.8%. Last year, 8,410, or 39.6% of the total of 32,000 persons who died in automobile accidents, were killed because of exceeding speed limits.

Is experience the best teacher? If so, the lesson taught by the an-

nually mounting total of deaths due to excessive speed is not being taken seriously by drivers. Millions of words are poured into type each year in an effort to stem the rising tide of fatalities due to the single factor of speed, but just as children will play with matches, so the automobile drivers of America continue to toy with speed, killing thousands annually.

No one can regard with complacency last year's record of 32,000 killed and more than a million injured, or the fact that speed was the largest contributing factor to that disastrous record.

Safety Lesson No. 2

From earlier references the student has already been introduced to problems of the eschatology of the gospels and to these he will want to return. The men who wrote the New Testament firmly believed that history had its consummation in God.

What may be the result of a year in which a minister gives himself to a systematic study of the newer books on the New Testament? I think that I can promise at least three things: it will bring a new grip on the essentials of the gospel; a new realization that though we cannot reproduce the exact ideas of other days, we may enter into similar experiences; and finally, a new appreciation of the uniqueness of the Christian message, in truth, a revelation from God.

Clarence Tucker Craig,
Oberlin Graduate School
of Theology,
Oberlin, Ohio.

PRESBYTERIANS TO PROVIDE PENSIONS FOR LAY EMPLOYEES

Local churches were urged to make retirement provisions for unordained church employees at the 151st Presbyterian General Assembly, following an announcement by Dr. Reid S. Dickson, secretary of its board of pensions, that Congress had again eliminated churches from the provisions of the Social Security Act. The board, along with other church pension boards, had petitioned Congress to release churches from the provisions of the act inasmuch as churches already had satisfactory plans for providing pensions for their retired ministers.

Dr. Dickson pointed out, however, that many churches care only for their ministers in the pension plan and overlook secretaries, directors of religious education, choir directors and sextons.

A Program for the Official Board

TRUE leadership reveals itself both in expert administration of a given department, and in an appreciation of the entire program of the church.

Many a consecrated worker could double his value to the church if while efficiently covering the particular tasks for which he is responsible, he could carry with him a conception of the organization as a whole.

Most of us do not plan far enough ahead to prevent emergencies and to provide for the maximum growth in all departments of the work.

It is to assist in giving this bird's-eye-view that the following suggestions are offered for the consideration of the official board:

PROPERTY AND EQUIPMENT

Insurance:

- () When were the properties last appraised?
- () Is enough insurance being carried to cover all risks? Is it the right kind?
- () Have the premiums been paid for at least a three-year period? Are the dates of the policies arranged so that a proportionate amount of the premiums come due each year? Are the policies kept in a safe place?

Care:

- () Are the buildings and equipment clean?
- () And in good repair?
- () Are the entrances and halls attractive and well lighted?
- () Have the organ, pianos, chimes, and other musical instruments been inspected, tuned, and adjusted regularly as needed?
- () Are the carpets and other floor coverings in good condition? Have they been cleaned?
- () Have the boilers, heating system, plumbing, electric wiring, etc., been gone over at regular periods by experts?
- () Is the ventilation adequate, and is it supervised during meetings?
- () Is there cracked or broken glass in any of the windows? If there are leaded or art-glass windows, have they been inspected by experts for possible needed repairs?
- () Are there "squeaks" in any of the machinery, hinges, etc., that should be oiled?
- () Are there any leaks in the roof? Gutters? Water spouts? Any broken tiles or slates, or loose shingles?
- () Has the catch-basin been cleaned, as needed?
- () Have the roof-beams and braces been inspected?
- () Have brick and stone work been painted?
- () Broken rails, steps, and sidewalks restored? (An institution is liable to an individual if personal harm comes from collective carelessness or neglect).
- () Does the sexton have adequate

For Your Official Board

Why not let your board go over these suggestions. Such action will stimulate much thought on the part of the lay leaders of the church. A few extra copies of the Directory judiciously placed may do wonders for your local church. Three or more copies are available at a low rate of 35 cents each.

tools and supplies? (It has been proven long since that time costs more than materials. Often we carry good workmen on our pay-rolls but do not provide them with needed equipment for their work, i. e., garden tools, water hose and sprinklers, cleaning fluids, brooms, brushes, carpenter tools, ash containers, shovels, etc.)

- () Are properties being used to full capacity? America has an investment of \$4,000,000,000 in her church properties. Business men might become more interested if they felt that worthy dividends were being returned.

Decorating:

- () Is any of the plaster cracked or loose?
- () Is the interior color scheme harmonious and restful, an inspiration to the services of worship?
- () Have floors been kept stained, painted, waxed, or varnished, as needed?
- () Has the outside woodwork been kept painted (one coat every two years or two coats every four years) and does the color scheme represent the dignity of the church?

Trees, Shrubs, Flowers, and Lawns:

- () Are there too many trees (too much shade)? Or just the right number? Or not enough? Are they properly trimmed each year? (If more trees are needed, they may be secured easily as memorial gifts, with proper services of recognition.)
- () Have bushes been put against the foundation to soften the effect of barrenness? Have they been pruned, as needed? Is there a variety of flowering shrubs to make the grounds attractive, as the seasons pass?
- () Is there a place for a flower bed, which might become a "project" for the children? A definite part in the beautification of the church properties would become a helpful influence in interesting some department of the Sunday School.
- () Are the lawns in good condition? Level? Fertilized? Watered? Cut? Green and fresh? Free of weeds? (Another good "project" for the Boy Scouts or the Men's Club).

Parsonage:

- () Is it insured against all risks?
- () Has it been repaired and decorated

on the same basis as the church?

- () Does it have a garage for the minister's car?
- () Are the furnace, gas-stove, electric wiring, (with convenient wall plugs) and plumbing in good condition?
- () Is there an electric refrigerator?
- () Are the yards attractive?
- () Have we made the parsonage a place in which the minister and his family may be proud and happy to live?

Possible Improvements:

- () Is there a hand-rail at each flight of steps? Especially on the outside of the buildings?
- () Has provision been made for coats, hats and baggage? Are the hooks for children's wraps at a height where they may be reached?
- () Are there enough drinking fountains? Conveniently placed? Especially in the children's departments?
- () Are there adequate wash rooms, with mirrors, soap and towels? Are they clean? Arranged for children, as well as for adults?
- () Is there a table, shelf, or wall rack near the entrance for booklets and literature? Is there a visitors' registration book?
- () Have robing rooms been provided for the minister and his choir?
- () Is there complete and suitable equipment for Baptisms? The Holy Communion? The Offering? Weddings? Funerals? Is there adequate storage provision for such equipment when not in use?
- () Has the possibility been considered of electric fans or air-conditioning, for summer comfort?
- () Could better signs and bulletin boards be installed?
- () Does the church possess flags and banners for special occasions?
- () Has the church considered the economy, as well as the satisfactions of a small chapel, suitable for the mid-week meetings, weddings, funerals, and special services other than those of the Sunday morning program?

Finances and Accounting:

- () Is the budget adequate for the program that ought to be carried out?
- () If you have a church debt, are you making definite plans to liquidate it?
- () Is the salary of your minister satisfactory? Does it compare favorably with that of others with similar ability, training, and experience? Do you furnish an automobile for your minister? If not, do you make him an allowance for the expense of using his own car?
- () Are salaries paid custodian, office helper and other employees adequate for the work required?
- () Are employees, including minister, protected under any plan of insurance or social security? The church should try to be as generous as business in giving such protection.

- () Should every church have a "Unified" budget, where all departments clear their budgets through a general treasury?
- () Are the financial records audited at least annually by a certified public accountant?
- () Are the books and other records being kept in accordance with the policies and the supplies of your denomination?
- () Are all persons bonded who have custody of church money?
- () Do you vary your program for raising the annual budget? For example, by an every-member-canvass, telephone solicitation, letter-campaign, presentation at a public service, annual roll-call, the Joash chest, etc?
- () Are you seeking bequests for an endowment? Or memorials for the beautification of the church (stained glass windows, altar, chimes, pulpit, reading desk, chancel chairs, Bible, etc.)
- () Would it be well to pay the treasurer a nominal salary?
- () Is stewardship being emphasized in the church?

Membership and Organization:

- () Have the rolls been revised so that the lists of members, givers, and prospects may be considered accurate?
- () Have you set goals or quotas for future growth?
- () Are you following-up the absentees?
- () Is the membership divided into colonies or other groups (as the Women's Circles) for more intimate fellowship and closer supervision of activities?
- () Is there an Advisory Council or cabinet, which includes the heads of all departments of the work of the church?
- () Are junior organizations being formed, as Junior Ushers, House Committee, Canvassers, etc.?
- () Is any member holding more than one major responsibility? (Better to spread it, and give others the joy of achievement.)
- () Is some definite forward step being taken on every anniversary of the church?
- () Does your church have a Board of Religious Education? A Men's Brotherhood? A Children's Church? A High School Church? A Mothers' Council? A Sunday Evening Club (or Forum)? A College of Life (for adult education)? A Religious Drama Department?
- () Are the ushers appointed and organized a year in advance?
- () Do you have an official historian?

Advertising and Publicity:

- () Has your church a publicity committee? Does it furnish items of news to the local press, and to the denominational papers?
- () Is the weekly bulletin worthy of the church?
- () Do you issue a Year Book, including historical data, program, budget, organization and membership directory?
- () Is your church utilizing its opportunities of promotional letter-writing, issuing souvenirs such as blotters, paper weights, photographs, picture postal cards, badges and

buttons?

- () Are minutes being kept of all official meetings, and are copies sent to absentees to maintain their interest in the program of the church? Could your services be broadcast by radio?

Lighting:

- () Is the church lighting adequate and well-distributed? With no glare in the eyes of the congregation?
- () Are there fixtures, as needed, for the pulpit and the choir? (At slight additional expense, dimmers controlling different sets of lamps may be installed—also color effects—which greatly enhance the value of dramatic effects for certain types of services).
- () Are the lighting fixtures appropriate for programs of worship? Suitable church fixtures and lighting cost no more than those designed for commercial purposes.

Spiritual Officers:

- () Are the elders, deacons, or other spiritual officers standing close by the minister in all the spiritual problems of the church? Securing of new members? Dignifying membership? Caring for the poor, the sick, the sorrowing, and the needy? Are they welcoming the strangers? Providing pulpit supplies in the absence of the pastor? Cooperating with his family? Encouraging them?

The Choir:

- () Have rooms and instruments been provided for rehearsals? Wardrobes and lockers for garments?
- () Are there good files for music? (vertical, four-drawer steel files are recommended rather than the old-style wooden cupboards, library boxes and ordinary shelves.)
- () Is the lighting suitable?
- () Does the financial budget of the church provide adequately for gown repairs and replacements? Cleaning and laundry? Rental or purchase of new music?

Women's Society:

- () Has the church provided a suitable parlor with equipment for the educational, social and work-shop needs of this important group?
- () Are there convenient facilities for serving refreshments?
- () Are there closets, cupboards and shelves for the storing of materials when not in use? For wraps?
- () Is the kitchen equipment adequate (stoves, sinks, tables, shelves, cupboards, refrigeration, etc.) for the social needs of the church?
- () Does the present financial program (especially the money-raising activities) have a tendency to materialism, thereby detracting from the spiritual emphasis of the church? Is there a better way?

Library:

- () Are you building a good working library, with helps for all church officials, teachers in the church school, and leaders of special groups? Current volumes on religion, missions, philosophy, and international friendship may prove also of great help.

Summer Program:

- () Have you made it possible for your minister to travel, perhaps to Europe or the Holy Land, during his vacation? If not, to a summer school? Or a convention?
- () Have delegates been chosen from the young people of the church for attendance at youth conferences and assemblies? Scout Camps, etc.?
- () Has a Sunday School picnic been planned in some attractive place?
- () Had you thought of a "Retreat" for the official board, where Christian fellowship and planning for the new year might go hand in hand for an inspired church program?
- () Have you suggested the appreciation of the board if those who are to be away for the summer would pay their pledges in advance?
- () Are you planning a Daily Vacation Bible School for the children who have leisure?

The existence of every church should be justified, neither by the high ideals and sacrificial gifts of its founders, nor by its past records of achievement, but by its program of service today.

Let us therefore examine ourselves, our goals, our programs, and our properties, to determine whether or not as stewards of the Christian Church, we are measuring up to our maximum appointments!

Robert Cashman,
Chicago, Illinois.

PUT IN YOUR BIBLE

Here is a handy table, which it would be well to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath Day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's-breadth is equal to three and five-eighths inches.

A finger's-breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A bin was a gallon and two pints.

An omer was six pints.

IS A COPY OF THIS DIRECTORY AVAILABLE TO YOUR OFFICIAL BOARD?

There is enough material here to furnish discussion for several meetings.

A Year Around Financial Program

THERE was a time when the evangelistic program of the local church consisted of a few weeks of special meetings. But, gradually, to strengthen the morale of the church and to enable it better to serve the community a year around plan of evangelism including education, visitation and missionary effort was woven into the program. It seems to this writer that the church which makes an annual every member canvass and, then, lets it go at that, is in about the same position, so far as money is concerned, as the church with the annual revival a generation or more ago. For the aggressive, thinking church the matter of finance is more than a special day or a special season for pledges.

Because the time of the every member canvass varies in the different denominations it is now possible to schedule a month by month program. But a well rounded program can at least be outlined.

Education in Stewardship and Education in Fact

The two types of education should run side by side. Many churches have conducted schools on stewardship and have glorified giving without dealing with actual figures. The minister should plan to include both stewardship and money facts in his sermons. A class in stewardship is a good move; where that is impossible, the mid-week service can be utilized for the study.

For stewardship study the following books may be recommended:

Christian Materialism, Francis J. McConnell. Missionary Education Movement.

The Horizons of Stewardship, H. C. Weber. Revell. \$1.25.

The Christian Motive in Method and Stewardship, Henry Burton Trimble.

This World's Goods, John E. Simpson. Revell. \$1.00.

These books put the matter in simple and direct form and can be read and appreciated by the average layman. Stewardship is a matter of life. The raising of money is quite a different thing. This requires a study of facts, technique, and leadership. One might well start with this Directory. Study the statistics of giving. Note that the average Protestant church member is giving about a three-cent postage stamp per day to his church. Read the tables of denominational giving. Then study the giving in your own church. Does it give as much as the average? A survey of this nature is not quite as inspiring and as evening's exposition on the glories of tithing for it reveals the bitter truth

that tithing has small place in the actual giving of the church of today. Probably 2% is nearer the percentage given by the average member. Multiply the total giving by five and you have just about the total amount that the Protestantism of the United States and Canada would have for its work if its members should tithe. That, if our figures are correct, would be \$1,711,771,800. Yet even in the days of most glorious national wealth the churches did not receive half of this amount. It is a good thing for every congregation to stop talking about the great sacrifices made for religion and see the actual figures.

Then find out the best methods of raising money. Instead of aspiring to the tithe try and increase the giving by one cent per day, per member. Or take a goal that may actually be reached. Study methods.

Here's Money for Churches, William H. Leach. Cokesbury. \$1.

The Every Member Canvass, H. C. Weber. Revell. \$1.50.

The Art of Church Management, C. E. Lemmon. Bethany Press. Read pages 111-131.

The Business Administration of a Church, Robert Cashman. Willett, Clark. \$1.50. Read pages 56-67.

Making the Budget

Every church organization and every individual in the church should be interested in the church budget. They are all interested in the purposes of the budget and the more they appreciate it, in its entirety, the better the cooperation. The more inclusive the budget is the greater its appeal. Even though the various organizations raise their funds and keep them separate from the church treasury it is well to include them in the budget when it is made and presented to the people. Many Sunday schools still finance themselves. Yet the cost of the school should be included in the budget. If the school raises and expends \$500 for itself there should be an item in the budget such as

"Religious Education"-----\$500

To offset this when the canvass is made an item may explain that this money is not to be secured through the pledges but is raised by the school itself.

Should the Ladies' Aid plan to put a new roof on the church put in an item to that effect such as:

Roof for Church -----\$800

Offsetting this there will be an item explaining that pledges are not asked for this purpose as it has been pledged

by the Ladies' Aid.

The budget, in its presentation should be as complete as possible.

The following is a good way to take care of the various items when societies are assuming particular accounts.

Local Expenses

Minister's salary -----	\$3,000
Custodian -----	500
Music -----	520
Religious Education -----	625 ¹
Repairs on building -----	2,000 ²
Payment in debt -----	200
Interest -----	60
Gas, electricity, water -----	100
Coal -----	250
Special tax -----	65

Total -----\$7,320

Less amount pledged ---- 1,225

Total to be raised -----\$6,095

1. This is paid by Sunday school collections and is not included in the amount to be raised by the canvass.

2. \$600 of this has been pledged by the Ladies' Aid society, leaving but \$1200 to be raised in the canvass.

Benevolences

Special Missionary Work of	
Conference -----	\$125
Foreign Missions -----	110
Home Missions -----	110
Board of Education -----	60
For local work including relief	
of indigent -----	200 ¹

Total -----\$605

Less amount pledged ---- 50

Total to be raised -----\$555

1. The Christian Endeavor Society has pledged \$50 of this reducing the amount necessary to raise through the canvass by that amount.

Grand total of budget-----\$7,925

Grand total amount to be raised both for local and benevolences in canvass--- 6,650

For the Study of Budgeting

Financial Recovery for the Local Church, Julius Earl Crawford. Cokesbury. \$1.00. Read pages 122-134.

Here's Money for Churches, William H. Leach. Cokesbury. \$1.00. Read pages 9-21.

Know Your Local Church, Bert Wilson. Standard Publishing Co. Read pages 172-190.

The Canvass

The canvass must follow the budget making and the educational work. There are a dozen different ways to make a canvass but one big thing to remember: "No canvass is completed until every member and prospect has been given the opportunity of making a pledge for the church. The steps of the canvass after the budget has been completed consist of

- (a) Completing the list of prospects, with proper addresses.
- (b) Selection and training of canvassers.
- (c) Assignment of prospects to canvassers.
- (d) The calls.
- (e) Report from the canvassers.
- (f) Checking of the cards to see if any calls are still to be made.

There is plenty of material on this subject. We might mention the following:

Here's Money for Churches, William H. Leach. Cokesbury. \$100. Read pages 25-65.

The Every Member Canvass, H. C. Weber. Revell. \$1.50.

Parish Administration. Don Frank Fenn. Morehouse-Gorham. \$3.50. 210-235.

To Beg or Not to Beg, Heber, Corwyn Benjamin. Morehouse-Gorham. 50c.

The Follow-up

The canvass which is completed on one day is an exception. Usually there must be a follow-up to get all of the available pledges in hand. But even if there had been a 100 per cent canvass a follow-up program is essential. For new members are being added to the church, new conditions arise. An opportunity should be made every month to follow-up the canvass.

This follow up should not be publicized as has the canvass. Instead the finance committee, and the treasurer, working quietly on some well conceived program should, month by month, keep their hand on the situation. Every new member should be given an opportunity to pledge. When reverses come upon a contributor he should have the privilege to reduce his pledge to fit the purse. Most churches fail here. And special offerings will be planned, if necessary, to meet special needs.

Accounting and Collection

Every good financial system must have a good bookkeeping system. A church which asks for contributions and, then, refuses careful accounting is not playing fair with its members. There should be a method of crediting every payment and rendering reports at specified periods. Such a report may be a request for payment but it is more than that; it is a statement of confidence between the contributor and the church.

The weekly envelope system is necessary not alone because it gets the money but, also, because it helps make for easy accounting.

Collections, like solicitations, depend a great deal on the good will created. A quarterly or monthly statement will not always bring the needed returns. The finance committee can do a great deal to stimulate collections if it can

give personal attention to the cases which may need it. The formal statement should be supplemented by telephone calls and personal visits. When a contributor is much in arrears a personal call may find the difficulty, help the contributor even though it may not secure the contribution. After all, there are many things more important in church administration than merely getting the money. I know one church that saved a great deal of money for itself by visiting the pledges who had fallen in arrears and tried to adjust the pledges to changed economic conditions. In some instances the pledges were reduced by one-half and even more. But the balance was recovered and the individuals kept for the church.

Just what kind of bookkeeping is best for the church? That depends upon the church itself. It is a safe principle to divide churches into two types so far as this accounting is concerned. The first class will consist of those where the work of the financial secretary is done by voluntary labor. In this instance the system used must be simple and compact. The churches which employ office secretaries for such work probably should install systems similar to those sanctioned by good business practice. Voluntary work is going to be less efficient than paid service. The making of reports can become burdensome. Where the bookkeeping is done by the part time service of the voluntary worker we suggest that the records be kept in one of the carbon duplicate systems which makes it easy to make a duplicate quarterly record to the contributor. This saves the work of making out new quarterly statement forms.

Year Around Committee

Probably the most important step for a successful year around program of finance is the appointment of a finance committee which thinks of its task as a year around job and not merely the promotion of a single canvass. If a committee gets this point of view coupled with the ability to visualize the entire field and not think its task is completed when it puts pressure upon the inner circle to give until it hurts the financial income of the church will steadily rise.

The secret of increased budget in these days is the spreading of the base of responsibility rather than intense concentration upon the loyal group at the center. Remember the increase of a single cent per day per member means, on the average a 25 per cent increase, in your receipts as a whole.

William H. Leach,
Cleveland, Ohio.

GRACE BEFORE MEALS

Child's Grace

Father, we thank Thee for this food,
Help us that we may be good. Amen.

* * *

God is great and God is good,
And we thank Him for this food. Amen.

* * *

For the Family

"Bless us, O Lord, in blessing Thee,
as we receive Thy gift of daily bread.
Amen"

* * *

"Father, we thank Thee for all Thy
gifts, and for this food. Make us worthy
of Thy goodness, for Christ's sake.
Amen."

* * *

"O Thou Who art the Giver of every
good and perfect gift: Bless this food
to our use, and us in Thy service.
Amen."

* * *

"Heavenly Father, make us thankful
to Thee, and mindful of others, as we
receive these blessings in Jesus' Name.
Amen."

* * *

"Father in heaven, sustain our bodies
with this food, our hearts with true
friendship, and our souls with Thy
truth, for Christ's sake. Amen."

* * *

"Lord Jesus, be our holy Guest,
Our morning Joy, our evening Rest;
And with our daily bread impart
Thy love and peace to every heart.
Amen."

* * *

Family Responses Before Meals

The eyes of all wait upon Thee, O
Lord:
And Thou givest them their meat in
due season.

Thou openest Thine hand:
And fillest all things living with plenteousness.

Glory be to the Father, and to the
Son, and to the Holy Ghost:
As it was in the beginning, is now,
and ever shall be, world without end.
Amen.

(Then repeat the Grace)

Bless, O Lord, this food to our use,
and us to Thy Service, and make us
ever mindful of the needs of others.
Amen.

ASKS FUND-RAISING CAMPAIGNS IN FALL

A proposal that Presbyterian churches conduct their local fund-raising canvasses in the fall instead of the spring was placed before the 151st General Assembly of the Presbyterian Church by Dr. Raymon Kistler, pastor of Central Church, Rochester, and retiring chairman of the committee on united promotion of the church's General Council.

Dr. Kistler stated that the old custom of holding church canvasses in March or April has worked a hardship on churches in many areas when that season is marked by bad weather.

A Sunday just before Thanksgiving was recommended by Dr. Kistler as a desirable time to experiment this year with church financial campaigns with the psychological advantage of the re-opening of fall church activity.

UNITED STEWARDSHIP COUNCIL STATISTICS, ISSUED FOR 1938

A Religious Body	B C D E PER CAPITA GIFTS			
	Budget Benevolences	Denominational Benevolences	Congregational Expenses	All Purposes
1 Baptist, Northern.....	(11) \$1.70	(17) \$1.76	(16) \$10.19	(16) \$11.95
2 Baptist, Southern.....	(21) 1.24	(22) 5.78	(22) 7.02	(22) 7.02
3 Baptist, Seventh Day.....	(7) 2.27	(5) 3.79	(15) 10.45	(12) 14.24
4 Brethren, Church of.....	(14) 1.32	(14) 2.23	(18) 7.89	(18) 10.12
5 Brethren in Christ, United..	(15) 1.19	(16) 1.92	(17) 10.02	(17) 11.94
6 Congregational and Christian	(13) 1.39	(18) 1.57	(10) 14.10	(10) 15.66
7 Disciples of Christ.....	(16) .88	(20) 1.33	(21) 6.08	(21) 7.40
8 Episcopal, Protestant.....	(6) 2.43	(10) 2.53	(2) 20.26	(4) 22.79
9 Evangelical Church.....	(17) .35	(22) .69	(4) 19.07	(8) 19.76
10 Evangelical and Reformed..	(12) 1.48	(13) 2.24	(12) 11.95	(13) 14.19
11 Lutheran Church, United.....		(12) 2.32	(11) 12.26	(11) 14.59
12 Lutheran Conf., American.....		(9) 2.62	(13) 11.31	(14) 15.93
13 Lutheran Conf., Synodical.....		(8) 2.65	(14) 10.81	(15) 13.46
14 Lutheran, Other Synods.....		(19) 1.49	(19) 7.58	(20) 9.07
15 Methodist Episcopal.....	(10) 1.74	(15) 1.98	(9) 14.11	(9) 16.09
16 Methodist Episcopal, South..	(9) 1.89	(11) 2.53	(20) 7.43	(19) 9.96
17 Moravian, North.....	(3) 4.61	(3) 4.86	(6) 17.38	(5) 22.24
18 Nazarene, Church of.....	(8) 1.99	(4) 4.54	(1) 26.35	(1) 30.89
19 Presbyterian, United.....	(1) 5.47	(1) 7.09	(7) 16.80	(2) 23.89
20 Presbyterian, U. S. (S.).....	(2) 4.91	(2) 5.18	(8) 16.40	(6) 21.58
21 Presbyterian, U. S. A.....	(5) 2.57	(7) 3.58	(5) 17.64	(7) 21.23
22 Reformed in America.....	(4) 3.54	(6) 3.76	(3) 19.66	(3) 23.41
Average United States, 1938...	\$1.92	\$2.19	\$11.28	\$13.47
Average United States, 1937...	\$1.71	\$2.11	\$10.86	\$13.10
23 Baptist, Ontario and Quebec..	(1) \$3.61	(1) \$3.63	(1) \$14.61	(1) \$18.24
24 Presbyterian in Canada.....	(3) 2.59	(3) 3.11	(3) 14.03	(3) 17.15
25 United Church of Canada.....	(2) 3.39	(2) 3.62	(2) 14.13	(2) 17.75
Average Canada, 1938.....	\$3.25	\$3.52	\$14.14	\$17.66
Average Canada, 1937.....	\$3.22	\$3.45	\$13.69	\$17.35
General Average, 1938.....	\$1.99	\$2.23	\$11.38	\$13.62
General Average, 1937.....	\$1.77	\$2.16	\$10.96	\$13.25

These statistics are furnished by national officials for their fiscal year and include only gifts from living donors. Budget Benevolences includes contributions for the budget adopted by the authorized agency. Denominational Benevolences includes the budget benevolences and all other contributions for the benevolences of the body reporting.

"All Purposes" sometimes includes contributions not listed in any other place, because these headings do not always agree with those used by different bodies.

Heretofore these statistics have been issued in January. By changing to October it seems possible to have a larger number nearer the end of the fiscal year.

Compiled for the
United Stewardship Council,
HARRY S. MYERS, Secretary
Hillsdale College,
Hillsdale, Michigan
October, 1938

A Religious Body	F G H I TOTAL GIFTS				J	K
	Benevolences Budget	Denominational Benevolences	Congregational Expenses	All Purposes	Membership Excluding Infants	For Year Ending
1 Baptist, Northern.....	\$ 2,491,058	\$ 2,590,305	\$ 14,957,043	\$ 17,547,348	1,468,043	Apr. 30, 1938
2 Baptist, Southern.....		5,702,150	26,563,537	32,265,687	4,595,602	Dec. 31, 1937
3 Baptist, Seventh Day.....	15,396	25,736	70,968	96,704	6,793	June 30, 1938
4 Brethren, Church of.....	218,269	368,269	1,300,000	1,668,269	164,784	Feb. 28, 1938
5 Brethren in Christ, United..	490,334	790,793	4,125,218	4,916,011	411,674	Dec. 31, 1937
6 Congregational and Christian	1,431,488	1,613,817	14,534,449	16,148,266	1,030,914	Dec. 31, 1937
7 Disciples of Christ.....	1,418,988	2,130,988	9,768,528	11,899,516	1,607,716	June 30, 1937
8 Episcopal, Protestant.....	3,295,299	3,437,559	27,500,570	30,938,129	1,357,496	Dec. 31, 1936
9 Evangelical Church.....	82,871	162,820	4,498,461	4,661,281	235,868	Aug. 31, 1937
10 Evangelical and Reformed..	962,964	1,464,002	7,796,393	9,260,395	652,668	Dec. 31, 1937
11 Lutheran Church, United.....		2,612,550	13,802,994	16,415,544	1,125,399	Dec. 31, 1937
12 Lutheran Conf., American.....		2,699,066	11,658,225	14,357,291	1,030,861	Dec. 31, 1937
13 Lutheran Conf., Synodical.....		2,921,804	11,894,245	14,816,049	1,100,572	Dec. 31, 1937
14 Lutheran, Other Synods.....		123,660	627,393	751,053	82,789	Dec. 31, 1937
15 Methodist Episcopal.....	6,382,540	7,285,917	51,788,184	59,074,101	3,671,115	May 31, 1937
16 Methodist Episcopal, South..	5,346,735	7,149,726	21,040,770	28,190,496	2,830,258	Dec. 31, 1937
17 Moravian, North.....	80,139	84,603	302,234	386,837	17,392	Dec. 31, 1937
18 Nazarene, Church of.....	285,866	650,892	3,777,210	4,428,102	143,330	Dec. 31, 1937
19 Presbyterian, United.....	984,431	1,276,683	3,025,969	4,302,652	180,065	Mar. 31, 1938
20 Presbyterian, U. S. (S.).....	2,445,860	2,579,108	8,162,139	10,741,247	497,816	Apr. 1, 1938
21 Presbyterian, U. S. A.....	4,894,520	6,823,443	33,584,411	40,407,854	1,903,747	Mar. 31, 1938
22 Reformed in America.....	564,495	598,440	3,132,064	3,730,504	159,343	Apr. 30, 1938
Total, United States, 1938....	\$ 31,391,253	\$ 53,092,331	\$273,911,005	\$327,003,336	24,274,245	
Total, United States, 1937.....	\$ 35,657,583	\$ 50,793,547	\$261,050,082	\$314,946,269	24,039,493	
23 Baptist, Ontario and Quebec..	\$ 204,902	\$ 205,652	\$ 828,556	\$ 1,034,208	56,700	Apr. 30, 1938
24 Presbyterian in Canada.....	456,068	547,633	2,467,362	3,014,995	175,824	Jan. 31, 1938
25 United Church of Canada.....	2,160,800	2,306,259	8,995,562	11,301,821	636,547	Dec. 31, 1937
Total, Canada, 1938.....	\$ 2,821,770	\$ 3,059,544	\$ 12,291,480	\$ 15,351,024	869,071	
Total, Canada, 1937.....	\$ 2,800,338	\$ 2,999,548	\$ 11,914,663	\$ 15,094,666	870,057	
Grand Total, 1938.....	\$ 34,213,023	\$ 56,151,875	\$286,202,485	\$342,354,360	25,143,316	
Grand Total, 1937.....	\$ 38,457,921	\$ 53,793,095	\$272,964,745	\$330,040,935	24,909,550	

A Sermon Calendar for a Year

July 1939—June 1940

Compiled and arranged by Thomas H. Warner

The following suggestions for sermon topics, scripture readings and hymns follow the church calendars as given on other pages. For choir and organ selections readers are asked to turn to the program of choir music for the year.

July 2. (Independence Sunday)

Topic: The Nation and God.

Lesson: Psalms 20 and 21.

Hymns:

O God Beneath Thy Guiding Hand.
Mine Eyes Have Seen the Glory.
God of Our Fathers Known of Old

Text: Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. Psalm 20:7.

Outline: 1. Psalm 20 is a prayer for a king going to battle. Psalm 21 is a thanksgiving for his triumphal return. 2. Many modern nations are trusting in armament. 3. Should the United States trust in armament, in God, or in both?

July 9. (Summer Meditations)

Topic: There is a Time for Everything.

Lesson: Ecclesiastes 3:1-8.

Hymns:

Another Six Days Work is Done.
Go Labor On.
Dear Lord and Father of Mankind.

Text: To everything there is a season, and a time to every purpose under the heaven. Ecclesiastes 3:1.

Outline: 1. The writer of Ecclesiastes was a man of the world, but he had a keen mind. 2. He reached many sane conclusions. 3. One was that there is a time for everything. 4. There is a time for (a) strenuous endeavor, (b) for rest, (c) for meditation.

July 16.

Topic: We Can Rest with God.

Lesson: Psalm 37:1-11.

Hymns:

Jesus, Where'er Thy People Meet.
My Faith Looks Up to Thee.
O Love Divine that Stooped to Share.

Text: Rest in the Lord, and wait patiently for him. Psalm 37:7.

Outline: 1. Summer is the season for rest. 2. Some seek rest in relaxation, in play or in travel. 3. Some seek rest in God.

July 23.

Topic: We Can Have Instruction and Guidance.

Lesson: Psalm 32.

Hymns:

O Worship the King.
In Heavenly Love Abiding.
Guide Me, O Thou Great Jehovah.

Text: I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye. Psalm 32:8.

Outline: 1. Life has always been puzzling. 2. It is more puzzling today than ever. 3. God has promised to instruct. 4. God has promised to guide.

July 30.

Topic: We Can Be Free from Anxiety.

Lesson: Matthew 6:25-31.

Hymns:

The King of Love My Shepherd Is.
Jesus Calls Us O'er the Tumult.
Art Thou Weary.

Text: Your heavenly Father knoweth that ye have need of all these things. Matthew 6:32.

Outline: 1. People worry. 2. Many of the things they worry about never happen. 3. Jesus says there is no need to worry. 4. The Father knows and cares.

August 6. (The Transfiguration)

Topic: His Glory.

Lesson: John 1:1-14.

Hymns:

O Jesus, King Most Wonderful.
Jesus, These Eyes Have Never Seen.
O Could I Speak the Matchless Worth.

Text: And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:14.

Outline: 1. John is recalling the transfiguration. 2. He asserts that Jesus is the only begotten Son of God. 3. He asserts that he is the embodiment of graciousness and veracity.

August 13.

Topic: The Weak Can Become Strong.

Lesson: Isaiah 35.

Hymns:

Ye Servants of God.
How Gentle God's Commands.
The Lord My Shepherd Is.

Text: Say to them of a fearful heart, Be strong, fear not. Isaiah 35:4.

Outline: 1. Many are not sure of themselves. 2. God has a message for them; he says: (a) be strong, (b) fear not, (c) I will save you. 3. Confidence can be gained by contacting God.

August 20.

Topic: The Quiet Hour Should Be Observed.

Lesson: Luke 10:38-42.

Hymns:

Lord, We Come Before Thee Now.
O for a Closer Walk with God.
Sweet Hour of Prayer.

Text: But one thing is needful. Luke 10:42.

Outline: 1. There is a time for ac-

tivity. 2. There is a time for spiritual culture. 3. The modern tendency is to neglect the quiet hour. 4. We do that at our peril.

August 27.

Topic: We Can Achieve.

Lesson: Hebrews 11:32-40.

Hymns:

Soldiers of Christ Arise.
Lead On, O King Eternal
Stand Up, Stand Up for Jesus.

Text: If ye have faith . . . nothing shall be impossible unto you. Matthew 17:20.

Outline: 1. This is a pessimistic age. 2. Initiative is discouraged. 3. But Jesus says all things are possible. 4. Faith is the key to achievement.

September 3. (Labor Sunday)

Topic: Working and Eating.

Lesson: II Thessalonians 3.

Hymns:

O God, Who Workest Hitherto.
Work is Sweet, for God has Blest.
Forth in Thy Name, O Lord, I go.

Text: For even when we were with you, this we commanded you, that if any would not work, neither should he eat. II Thessalonians 3:10.

Outline: 1. There were disorderly men in Paul's day. 2. He issued an ultimatum. 3. That is a good rule for all time. 4. But how can work be found for all today?

September 10. (Kingdomtide)

Topic: The Coming Kingdom.

Lesson: Mark 1:1-15.

Hymns:

I Love Thy Kingdom, Lord.
Hail to the Lord's Anointed.
Jesus Shall Reign.

Text: Jesus came into Galilee, preaching the gospel of the kingdom of God. Mark 1:14.

Outline: 1. The idea of the kingdom originated with the prophets. 2. John the Baptist announced its coming. 3. So did Jesus. 4. He called on men to repent and believe.

September 17.

Topic: Righteousness, Peace, Joy.

Lesson: Romans 14:13-23.

Hymns:

Glorious Things of Thee are Spoken.
O Love that Will Not Let Me Go.
Lead Us, O Father, in the Paths of Peace.

Text: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Romans 14:17.

Outline: 1. The Roman Christians were concerned about their temporal needs. 2. Paul said that was a minor matter. 3. The kingdom has to do with (a) righteousness, (b) peace, (c) happiness.

September 24.

Topic: An Interesting Question

Lesson: Romans 8:14-27.

Hymns:

Come Kingdom of Our God.
Where Cross the Crowded Ways of Life.
Fling Out the Banner.

Text: Because the creature itself also shall be delivered from the bondage of corruption into the glorious lib-

erty of the children of God. Romans 8:21.

Outline: 1. Is the world becoming better? 2. Some answer, Yes. 3. Some have lost hope for the world. 4. But not Paul, he said it is corrupt now but deliverance is in the offing.

October 1. (Religious Education Sunday)

Topic: A Child's Religion.

Lesson: Proverbs 22:17-29.

Hymns:

Saviour, Teach Me Day by Day.
Shepherd of Tender Youth.
Saviour Like a Shepherd Lead Us.

Text: Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6.

Outline: 1. What are the essentials of religious education? 2. Dr. Arnold, the greatest of English educators, gave a threefold definition: (a) the child should be taught to love God, (b) to have faith in Christ, (c) to open his heart to every impulse of the Holy Spirit.

October 8.

Topic: Life's Supreme Purpose.

Lesson: Matthew 7:21-29.

Hymns:

My Jesus as Thou Wilt.
A Charge to Keep I Have.
Take My Life and Let It Be.

Text: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Matthew 7:21.

Outline: 1. Sincere people want to know what their duty is. 2. Jesus gives the answer, it is to do God's will. 3. God's will does not always coincide with ours. 4. Therefore we should pray with the Psalmist, Teach me to do thy will.

October 15.

Topic: Spiritual Addition.

Lesson: II Peter 1:1-11.

Hymns:

When All Thy Mercies, O My God.
Jesus Calls Us; O'er the Tumult.
Jesus, I My Cross Have Taken.

Text: And beside this, giving all diligence, add . . . II Peter 1:5.

Outline: 1. Peter here sets forth the qualities which the Christian should acquire. 2. They are: (a) faith, (b) virtue, (c) knowledge, (d) self control, (e) patience, (f) godliness, (g) brotherly kindness, (h) love. 4. These qualities make the Christian useful and fruitful.

October 22.

Topic: Promoting the Kingdom.

Lesson: John 2:13-25.

Hymns:

Soldiers of Christ, Arise.
Rise Up, O Men of God.
Lord, Speak to Me, that I May Speak.
Text: The zeal of thine house hath eaten me up. John 2:17.

Outline: 1. The kingdom has been promoted by earnest men. 2. To meet the modern situation there must be a revival of zeal. 3. What promotion work are you doing?



THE BEST BARRICADE

October 29. (Temperance Sunday)

Topic: Stumbling Brothers.

Lesson: Romans 14:1-13.

Hymns:

Was There Ever Kindest Shepherd.
We Give Thee But Thine Own.
O Master, Let Me Walk with Thee.

Text: It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Romans 14:21.

Outline: 1. There are differences of opinion among Christians about their personal habits. 2. They should not judge one another. 3. But they should abstain from things that cause others to stumble.

November 5. (Peace Sunday)

Topic: Peace, Perfect Peace.

Lesson: Isaiah 11:1-10.

Hymns:

It Came Upon the Midnight Clear.
And Is the Time Approaching.
Peace, Perfect Peace.

Text: On earth peace. Luke 2:14.

Outline: 1. Strife is rampant. 2. We need peace: (a) international peace, (b) industrial peace, (c) religious peace, (d) personal peace.

November 12.

Topic: Skeptics, Then and Now.

Lesson: John 12:37-50.

Hymns:

Love Divine, All Love Excelling.
Nearer, My God, to Thee.
Saviour, Thy Dying Love.

Text: Yet they believed not on him. John 12:37.

Outline: 1. People were skeptical in Jesus' day. 2. People are skeptical to-day. 3. The need of the hour is faith in him.

November 19.

Topic: Disloyalty.

Lesson: John 6:60-71.

Hymns:

Majestic Sweetness Sits Enthroned.
Jesus, the Very Thought of Thee.
O Love Divine, How Sweet Thou Art.

Text: From that time many of his disciples went back, and walked no more with him. John 6:66.

Outline: 1. There has been a great decline in loyalty to Jesus. 2. What are the causes? (a) intellectual difficulties, (b) the lure of the world. 3. Jesus demands whole-hearted loyalty or none.

November 26. (Thanksgiving Sunday)

Topic: Ingratitude.

Lesson: Luke 17:11-21.

Hymns:

We Plough the Seed and Scatter.
Come, Ye Thankful People Come.
Praise, My Soul, the King of Heaven.

Text: Where are the nine? Luke 17:17.

Outline: 1. God has done great things for us. 2. Yet some of us fail to express our thanks. 3. God expects us to be grateful. 4. Today, let us count our blessings and give thanks for them.

December 3. (Bible Sunday)

Topic: What Is the Bible?

Lesson: Psalm 119:97-112.

Hymns:

The Heavens Declare Thy Glory,
Lord.

Break Thou the Bread of Life.
God is the Refuge of His Saints.

Text: These . . . searched the scriptures daily. Acts 17:11.

Outline: 1. The Bible is a great classic. 2. It is the record of the development of religion. 3. It is a manual of religious instruction and inspiration. 4. It should be studied intelligently and thoroughly.

December 10. (Advent)

Topic: The Purpose of the Advent.

Lesson: II Corinthians 8:1-9.

Hymns:

O for a Thousand Tongues to Sing.
How Sweet the Name of Jesus Sounds.

Christ for the World We Sing.

Text: For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. II Corinthians 8:9.

Outline: 1. Christ was rich before he came to the world. 2. He became poor. 3. He became poor that we might become rich. 4. He has greatly enriched the human race.

December 17.

Topic: The Unrecognized Christ.

Lesson: John 1:1-14.

Hymns:

Father, Again in Jesus' Name We Meet.

I Heard the Voice of Jesus Say.
Since Jesus is My Friend.

Text: The world knew him not. John 1:10.

Outline: 1. Jesus was unrecognized. 2. His own people did not receive him. 3. Those who did receive him became sons of God. 4. Have you recognized Jesus?

December 24. (Christmas Sunday)

Topic: The Angels' Song.

Lesson: Luke 2:8-20.

Hymns:

Joy to the World.
While Shepherds Watched Their Flocks.

O Little Town of Bethlehem.

Text: Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14.

Outline: 1. The angels appeared to those who were watching. 2. They praised God. 3. They sang of peace and good will. 4. Of these the world is sorely in need.

December 31.

Topic: Hold Fast.

Lesson: Revelation 3:7-13.

Hymns:

Ring Out the Old, Ring in the New.
O God, the Rock of Ages.
Our God, Our Help in Ages Past.

Text: Hold that fast which thou hast, that no man take thy crown. Revelation 3:11.

Outline: 1. The old year is ending. 2. Some things we can let go. 3. But the essential things—faith, hope, and love, we must retain. 4. Only those who hold fast will win a crown.

January 7. (New Year)

Topic: The Sleepless Keeper.

Lesson: Psalm 121.

Hymns:

O God of Bethel By Whose Hand.
God Is Love, His Mercy Brightens.
He Leadeth Me.

Text: Behold, he that keepeth Israel shall neither slumber nor sleep. Psalm 121:4.

Outline: 1. We have entered on a new year. 2. Where can we look for the help we shall need? 3. This Psalm furnishes the answer. 4. Our Keeper is ever alert.

January 14. (Missionary Sunday)

Topic: Propaganda.

Lesson: John 1:35-51.

Hymns:

Awake My Soul, Stretch Every Nerve.

Sow in the Morn Thy Seed.

My Gracious Lord, I Own Thy Right

Text: Therefore they that were scattered abroad went everywhere preaching the word. Acts 8:4.

Outline: 1. Propaganda is essential to the spread of religion. 2. Personal propaganda is the most effective. 3. A revival of personal propaganda would give great impetus to religion.

January 21.

Topic: An Interview With God.

Lesson: Psalm 32.

Hymns:

Come, Dearest Lord, Descend and Dwell.

When the Weary, Seeking Rest.

Rock of Ages.

Text: Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1:18.

Outline: 1. God invites us to a prompt interview, "Come now." 2. To an intelligent interview, "Reason together." 3. To a worthwhile interview, "White as snow."

January 28.

Topic: Surrender!

Lesson: Matthew 19:16-30.

Hymns:

O Jesus, Thou Art Standing.
O Happy Day that Fixed My Choice.
Just As I Am, Thine Own to Be.

Text: Come and follow me. Matthew 19:21.

Outline: 1. This young man was very near the kingdom. 2. But he did not enter. 3. Many today are in his position. 4. They lack one thing, the will to surrender.

February 4.

Topic: What Is Conversion?

Lesson: Matthew 18:1-14.

Hymns:

O for a Heart to Praise My God.
More Love to Thee, O Christ.
O Jesus, I Have Promised.

Text: Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matthew 18:3.

Outline: 1. To enter the kingdom one must be converted. 2. What is conversion? (a) it is not emotion, (b) it is not reformation, (c) it is a change

of purpose. 3. Conversion is the supreme crisis in life.

February 11. (Race Relations Sunday)

Topic: Many Nations, One Blood.

Lesson: Acts 17:22-34.

Hymns:

What Grace, O Lord, and Beauty Shone.

More Like the Master I Would Ever Be.

Christian Rise, and Act Thy Creed.

Text: And hath made of one blood all nations of men for to dwell on all the face of the earth. Acts 17:26.

Outline: 1. Paul believed in universal brotherhood. 2. He declared that all men are the offspring of God. 3. Race prejudice is strong today. 4. We must learn how to live together.

February 18.

Topic: Excuses.

Lesson: Luke 14:15-24.

Hymns:

Behold a Stranger at the Door.

Weary of Earth, and Laden with My Sin.

Jesus, Thou Joy of Loving Hearts.

Text: And they all with one consent began to make excuse. Luke 14:18.

Outline: 1. Everyone is invited to enter God's kingdom. 2. Some ask to be excused because they are not good enough. 3. Some because they are content to remain as they are. 4. Some because they are unwilling to accept responsibility. 5. God does not accept excuses.

February 25. (Brotherhood Sunday)

Topic: Are We Responsible for Others?

Lesson: Genesis 4:1-15.

Hymns:

Come, Thou Almighty King.

Blest Be the Tie that Binds.

O Beautiful for Spacious Skies.

Text: Am I my brother's keeper? Genesis 4:9.

Outline: 1. Cain asked a vital question. 2. The answer is, Yes, for us as well as for him. 3. How can we discharge our responsibility? 4. What results will follow its discharge?

March 3. (Stewardship Sunday)

Topic: Christian Giving.

Lesson: II Corinthians 9.

Hymns:

As With Gladness Men of Old.

When I Survey the Wondrous Cross.

All Things are Thine: No Gift Have We

Text: Every man according as he hath purposed in his heart, so let him give. II Corinthians 9:7.

Outline: 1. The Christian should give intelligently. 2. Willingly. 3. Cheerfully. 4. That is the kind of giver God appreciates.

March 10.

Topic: The Peril of Procrastination.

Lesson: Hebrews 2.

Hymns:

Come, Holy Spirit, Heavenly Dove.

Give of Your Best to the Master.

Jesus, Lover of My Soul.

Text: How shall we escape, if we neglect so great salvation? Hebrews 2:3.

Outline: 1. God has provided a great

salvation. 2. One can ignore it. 3. But is there any alternative? 4. The sensible thing is to accept salvation now.

March 17. (Palm Sunday)

Topic: A Unique Event.

Lesson: Matthew 21:1-17.

Hymns:

All Hail the Power.
Immortal Love for Ever Full.
Crown Him with Many Crowns.

Text: Behold thy King cometh unto thee. Matthew 21:5.

Outline: 1. The triumphal entry was a unique event. 2. Jesus was honored that day. 3. Jesus is acclaimed today. 4. He will eventually win universal acclaim.

March 24. (Easter Sunday)

Topic: He Is Risen!

Lesson: I Corinthians 15:1-20.

Hymns:

Christ the Lord Is Risen Today
The Day of Resurrection.
Hark, Hark My Soul.

Text: But now is Christ risen from the dead, and become the first fruits of them that slept I Corinthians 15:20.

Outline: 1. Christ has risen. 2. If this were not true the Christian's faith would be futile. 3. The Christian would be most unhappy. 4. But Christ has risen and we shall rise.

March 31.

Topic: An Assuring Affirmation.

Lesson: Psalm 91.

Hymns:

Come Ye Disconsolate.
O for a Faith that Will Not Shrink.
How Firm a Foundation.

Text: Fear not, Abram: I am thy shield, and thy exceeding great reward. Genesis 15:1.

Outline: 1. Abram was a disappointed man. 2. But he was assured that God would not fail him. 3. We have our disappointments. 4. But we are assured of protection and reward.

April 7.

Topic: The Mind of Christ.

Lesson: Philippians 2:1-11.

Hymns:

More Like the Master.
My Dear Redeemer and My Lord.
For Me to Live is Christ.

Text: But we have the mind of Christ. I Corinthians 2:16.

Outline: 1. Christ held fellowship with God. 2. He obeyed God. 3. He sympathized with and helped men. 4. If we have his mind we shall do likewise.

April 14.

Topic: The Evolution of Love

Lesson: John 15:1-17.

Hymns:

God is Love; His Mercy Brightens.
Immortal Love, Forever Full.
Hark, My Soul, it is the Lord.

Text: As my Father hath loved me, so have I loved you: continue ye in my love. John 15:9.

Outline: 1. God is the source of love. 2. He loved the Son. 3. The Son loved his disciples. 4. His disciples ought to love one another.

(Turn to page 30)

A Year of Bible Readings*

THESE are offered both for the direction of the minister and also for the use of his congregation. The listing of the subjects and references, week by week, will encourage the use of daily Bible and devotional periods.

KINDNESS

July

1. "The Law of Kindness"—Proverbs 31:26-31.
2. "To Love Kindness"—Micah 6:6-8.
3. "Show Kindness"—Zechariah 7:8-14.
4. "Who Seeth in Secret"—Matthew 6:1-4
5. "How Much More?"—Matthew 7:7-12.
6. "Inasmuch"—Matthew 25:31-40.
7. "Do Good to Them"—Luke 6:27-30.
8. "For He Is Kind"—Luke 6:31-38.
9. "A New Commandment"—John 13:31-35.
10. "An Example"—Acts 20:32-38.
11. "No Common Kindness"—Acts 28:1-6.
12. "That Which Is Good"—Romans 12:9-21.
13. "Of the Same Kind"—Romans 15:1-7.
14. "And Is Kind"—1 Corinthians 13:1-7.
15. "Restore Such a One"—Galatians 6:1-5.
16. "And Be Ye Kind"—Ephesians 4:25-32.
17. "Beloved Brother"—Ephesians 6:21-24.
18. "Unto My Need"—Philippians 4:14-23.
19. "Kindness"—Colossians 3:12-15.
20. "That They Do Good"—I Timothy 6:17-19.
21. "He Oft Refreshed Me"—II Timothy 1:15-18.
22. "Let Him Seek Peace"—I Peter 3:8-12.
23. "Brotherly Kindness"—II Peter 1:5-11.
24. "Love One Another"—I John 3:18-24.

PATIENCE

25. "I Waited Patiently"—Psalm 40:1-10.
26. "To the End"—Matthew 10:16-22.
27. "With Patience"—Luke 8:9-15.
28. "In Your Patience"—Luke 21:7-19.
29. "Steadfastness"—Romans 5:1-6.
30. "With Patience Wait"—Romans 8:22-27.
31. "In Tribulation"—Romans 12:9-21.

August

1. "The God of Patience"—Romans 15:1-7.
2. "In Much Patience"—II Corinthians 6:1-10.
3. "In All Patience"—II Corinthians 12:10-13.
4. "Unto All Patience"—Colossians 1:9-18.
5. "Patience of Hope"—I Thessalonians 1:1-5.
6. "Your Patience"—II Thessalonians,

Chapter 1.

7. Patient Waiting—II Thessalonians 3:1-5.
8. "My . . . Patience"—II Timothy 3:10-17.
9. "Need of Patience"—Hebrews 10:32-39.
10. "Run With Patience"—Hebrews 12:1-12.
11. "Be Patient"—James 5:1-8.
12. "The Patience of Job"—James 5:11-16.
13. "Take It Patiently"—I Peter 2:18-25.
14. Patience With Godliness—II Peter 1:1-6.
15. "Patience . . . in Jesus"—Revelation 1:1-9.
16. "Thy . . . Patience"—Revelation 2:1-7.
17. "Here Is . . . Patience"—Revelation 13:1-10.

HONESTY

18. "Just Balances"—Leviticus 19:33-37.
19. "Altogether Just"—Deuteronomy 16:18-20.
20. "Just Measure"—Deuteronomy 25:13-16.
21. "And Speaketh Truth"—Psalm 15.
22. "At Thy Right Hand"—Psalm 110.
23. "Clean Hands"—Psalm 24.
24. "Speaketh Uprightly"—Isaiah 33:13-17.
25. "The Law of Truth"—Malachi 2:1-6.
26. "Thou Hypocrite"—Matthew 7:1-5.
27. "Do Not Defraud"—Mark 10:17-22.
28. "The Wrath to Come"—Luke 3:7-14.
29. "Cometh to the Light"—John 3:16-21.
30. "The New Man"—Ephesians 4:17-24.
31. "Speak Ye Truth"—Ephesians 4:25-32.

September

1. "Think on These Things"—Philippians 4:4-9.
2. "We Exhort You"—I Thessalonians 4:9-12.
3. "Honor All Men"—I Peter 2:11-17.
4. "We Lie"—I John 1:5-10.
5. "Of the Truth"—I John 3:18-24.
6. "I Will Not Take"—Genesis 14:18-24.
7. "Held in Honor"—I Samuel 9:5-10.
8. "Shall Not Stand"—Psalm 1.
9. "Integrity"—Proverbs 11:1-11.
10. "A Good Name"—Proverbs 22:1-5.
11. The Golden Rule—Matthew 7:7-12.
12. "The City of Truth"—Zechariah 8:1-17.
13. "They Loved the Glory"—John 12:35-43.

GOODNESS

14. "In Loving Kindness"—Exodus 34:4-9.
15. "Fullness of Joy"—Psalm 16.
16. "Surely Goodness"—Psalm 23.
17. "Thy Goodness"—Psalm 31:14-24.
18. "With Thy Goodness"—Psalm 65.
19. "His Loving Kindness"—Psalm 107:1-8.
20. "His Loving Kindness"—Psalm 107:9-16.
21. "His Loving Kindness"—Psalm 107:17-22.
22. "His Loving Kindness"—Psalm 107:

(Turn to page 30)

*The readings offered here are from the little booklet, "A Year With the Bible," 1939 edition, compiled by Hugh Thomson Kerr and published by Board of Christian Education of the Presbyterian Church in the U. S. A., Witherspoon Building, Philadelphia, Pennsylvania. Copies of the booklet giving complete readings for the year, together with sundry prayers, are available at three cents each, \$3.00 per hundred.

Preaching Program

(From page 29)

April 21. (Young People's Sunday)

Topic: Curiosity.

Lesson: Acts 17:16-34.

Hymns:

In Life's Earnest Morning.

I Need Thee Every Hour.

My Life, My Love, I Give to Thee.

Text: For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. Acts 17:21.

Outline: 1. The Athenians were interested only in new things. 2. This instinct has been the chief factor in human progress. 3. It is characteristic of youth today. 4. Curiosity should be encouraged.

April 28. (Rural Life Sunday)

Topic: Observing the Seasons.

Lesson: Ecclesiastes 11.

Hymns:

Begin the Day With God.

Sow in the Morn Thy Seed.

We Plow the Fields, and Scatter.

Text: Doth the plowman plow all day to sow? Isaiah 28:24.

Outline: 1. There is a time to plow the soil. 2. There is a time to sow the seed. 3. There is a time to gather the harvest. 4. This law is valid in the spiritual as well as in the natural realm.

May 5.

Topic: A Successful Church.

Lesson: Acts 2:37-47.

Hymns:

Blest Be the Tie that Binds.

O Bond of Union, Strong and Deep.

O Lord and Master of Us All.

Text: Of one accord, of one mind. Philippians 2:2.

Outline: 1. The success of the early church was due in part to its unity. 2. Its members were: (a) one in spirit, (b) one in fellowship, (c) one in purpose, (d) one in endeavor. 3. A united church is needed today.

May 12. (Mothers' Day)

Topic: A Mother's Request.

Lesson: Matthew 20:20-28.

Hymns:

O Day of Rest and Gladness.

O Holy Lord, Content to Fill.

Faith of Our Fathers.

Text: Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. Matthew 20:21.

Outline: 1. Mothers are ambitious for their children. 2. They make great sacrifices so that they may achieve. 3. Children are not always appreciative. 4. Today, they can express their gratitude and love.

May 19. (Trinity Sunday)

Topic: Father, Son and Holy Spirit.

Lesson: I Peter 1:1-9.

Hymns:

Holy, Holy, Holy.

The Church's One Foundation.

Now Thank We All Our God.

Text: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. I Peter 1:2.

Outline: 1. The threefold personality of God is a great mystery. 2. But the work of the persons is clear. 3. According to Peter: (a) the Father selects, (b) the Son saves, (c) the Spirit sanctifies.

May 26. (Memorial Sunday)

Topic: The New Memorial Day.

Lesson: Hebrews 11:32-40.

Hymns:

Ancient of Days.

For All the Saints Who from Their Labors Rest.

God Bless Our Native Land.

Text: And this day shall be unto you for a memorial. Exodus 12:14.

Outline: 1. A new style of Memorial Day is proposed, i.e., a day on which honors shall be paid to the heroes of peace as well as the heroes of war. 2. Today we honor the heroes of war. 3. Today we honor the heroes of peace.

June 2.

Topic: God's Thoughts and Ours.

Lesson: Isaiah 55:8-13.

Hymns:

Let Us With a Gladsome Mind.

Lord of All Being, Throned Afar.

Lead, Kindly Light.

Text: For my thoughts are not your thoughts. Isaiah 55:8.

Outline: 1. God's thoughts and ours differ. 2. We think failure, God thinks success. 3. We think sadness, God thinks joy. 4. We think deterioration, God thinks regeneration. 5. Let us think God's thoughts after him.

June 9. (Children's Day)

Topic: A Child's Religion.

Lesson: Joshua 8:30-35.

Hymns:

By Cool Siloam's Shady Rill.

See Israel's Gentle Shepherd Stand.

Saviour Like a Shepherd Lead Us.

Text: And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. II Timothy 3:15.

Outline: 1. Timothy was a religious child. 2. What qualities should we seek to develop in our children? 3. (a) trust in God and goodness, (b) obedience to God and parents, (c) love to God and man.

June 16.

Topic: A Word to the Indifferent.

Lesson: I Thessalonians 5:1-13.

Hymns:

A Charge to Keep I Have.

Onward, Christian Soldiers.

Brightly Gleams Our Banner.

Text: Therefore let us not sleep, as do others; but let us watch and be sober. I Thessalonians 5:6.

Outline: 1. Indifference is the besetting sin of the modern Christian. 2. He should be alert for his own sake. 3. For the sake of the church. 4. For the sake of the world.

June 23.

Topic: The Value of Religion.

Lesson: Acts 26:24-32.

Hymns:

God is the Refuge of His Saints.

O Lord, I Would Delight in Thee.

The Lord is My Shepherd, No Want Shall I Know.

Text: I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. Acts 26:29.

Outline: 1. Paul was absolutely sure that he was a Christian. 2. He put a high value on religion. 3. He did not overvalue it. 4. The modern Christian can be as enthusiastic about his religion as Paul was.

June 30. (Nature Sunday)

Topic: The Birds and the Flowers.

Lesson: Luke 12:22-32.

Hymns:

For the Beauty of the Earth.

O God, I Thank Thee for Each Sight.

O Lord, How Happy Should We Be.

Text: Consider the ravens. . . Consider the lilies. Luke 12:24 and 27.

Outline: 1. God feeds the birds and clothes the flowers. 2. He will feed and clothe those who seek to promote his kingdom. 3. They should not worry but trust.

Year of Bible Readings

(From page 29)

- 23-32.
23. "Your Goodness"—Hosea 6:1-6.
24. "Good Fruit"—Matthew 7:15-23.
25. "Good and Faithful"—Matthew 25:14-30.
26. "The Good Man"—Luke 6:43-49.
27. "Doing Good"—Acts 10:34-43.
28. "A Good Man"—Acts 11:22-26.
29. "Riches of His Goodness"—Romans 2:1-11.
30. "A Righteous Man"—Romans 5:1-8.
- October**
1. "Who Would Do Good"—Romans 7:12-25.
2. "Evil With Good"—Romans 12:9-21.
3. "Goodness"—Galatians 5:22-26.
4. "In All Good Things"—Galatians 6:1-16.
5. "In All Goodness"—Ephesians 5:6-12.
6. "That Which Is Good"—I Peter 3:8-13.
7. "And Do Good"—I Peter 3:14-18.
- GRATITUDE**
8. "I Will Bless Them"—Genesis 48:8-16.
9. "I Will Sing"—Exodus 15:1-11.
10. "Thou Shalt Remember"—Deuteronomy 16:9-15.
11. "Knowledge of Thee"—Ruth 2:14-23.
12. "Pay My Vows"—Psalm 22:23-25.
13. "Raised Me Up"—Psalm 30.
14. "A New Song"—Psalm 40:1-5.
15. "Pay Thy Vows"—Psalm 50:1-15.
16. "Come, and Hear"—Psalm 66:8-16.
17. "Oh Give Thanks"—Psalm 105:1-8.
18. "For He Is Good"—Psalm 107:1-8.
19. "All His Benefits"—Psalm 116:5-14.
20. "Acknowledge Him"—Proverbs 3:1-10.
21. "Glorifying God"—Luke 5:18-26.
22. "She Loved Much"—Luke 7:41-50.
23. "How Great Things"—Luke 8:26-39.
24. "Where Are the Nine?"—Luke 17:11-19.
25. "Praise Unto God"—Luke 18:35-43.
26. "Walking, and Leaping"—Acts 3:1-10.
27. "A Helper of Many"—Romans 16:1-5.
28. "With Thanksgiving." Phil. 4:1-7.
29. "Be Ye Thankful"—Colossians 3:15-17.
30. "Sacrifice of Praise"—Hebrews 13:13-17.

31. "All Things to Enjoy"—I Timothy 6:17-19.

HARD WORK

November

1. "Shalt Thou Labor"—Exodus 20: 8-11.
2. "Skilful Works"—Exodus 31:1-11.
3. "For All the Work"—Exodus 35: 20-29.
4. "How to Work"—Exodus 36:1-7.
5. "The Workmen"—II Kings 22:1-7.
6. "Do It"—I Chronicles 28: 20, 21.
7. "A Mind to Work"—Nehemiah 4: 1-6.
8. "In the Work"—Nehemiah 4:15-22.
9. "Each One His Work"—Mark 13: 33-37.
10. "We Must Work"—John 9:1-11.
11. "Good Works"—Acts 9:36-43.
12. "Each Man's Work"—I Corinthians 3:10-15.
13. "Do All in the Name"—Colossians 3:12-17.
14. "Work Heartily"—Colossians 3: 18-25.
15. "Work With Your Hands"—I Thesalonians 4:9-12.
16. "Will Not Work"—II Thessalonians 3:6-15.
17. "Suffer Hardship"—II Timothy 2: 1-13.

SYMPATHY

18. "None Spake a Word"—Job 2:11-13.
19. "Comforters"—Psalm 69:16-20.
20. "Like as a Father"—Psalm 103: 1-13.
21. "Pity Upon the Poor"—Proverbs 19:14-17.
22. "Comfort Ye"—Isaiah 40:1-5.
23. "He Was Afflicted"—Isaiah 63:1-9.
24. "They Were Distressed"—Matthew 9:32-38.
25. "Healed Their Sick"—Matthew 14: 13-21.
26. "I Had Mercy"—Matthew 18: 21-35.
27. "He Healed Many"—Mark 1:29-34.
28. "With Compassion"—Luke 10:25-37.
29. "Jesus Wept"—John 11:32-36.
30. "They Comforted Them"—Acts 16: 35-40.

December

1. "Our Affliction"—II Corinthians 1: 1-7.
2. "Any Consolation"—Philemon 2: 1-11.
3. "A Comfort Unto Me"—Colossians 4:7-18.
4. "Comfort One Another"—I Thessalonians 4:13-18.
5. "In Their Affliction"—James 1: 19-27.
6. "Compassionate"—I Peter 3:8-16.

HAPPINESS

7. "The Joy of Jehovah"—Nehemiah 8:9-12.
8. "Blessed Is the Man"—Psalm 1.
9. "Fullness of Joy"—Psalm 16:7-11.
10. "With Gladness"—Psalm 100.
11. "Prince of Peace"—Isaiah 9:6, 7.
12. "With Joy"—Isaiah, Chapter 12.
13. "Gladness and Joy"—Isaiah, Chap- ter 35.
14. "I Will Joy"—Habakkuk 3:16-19.
15. "The Beatitudes"—Matthew 5:1-12.
16. "In His Joy"—Matthew 13:44, 45.
17. "There Shall Be Joy"—Luke 15:1-7.
18. "Began to Be Merry"—Luke 15: 11-24.
19. "Music and Dancing"—Luke 15: 25-32.
20. "My Joy"—John 15:8-11.
21. "More Blessed to Give"—Acts 20: 31-35.
22. "The Kingdom of God"—Romans 14:13-19.
23. The Magnificat—Luke 1:46-55.

Who Sells America Its Farm Produce?

Products	1933 Imports	1937 Imports	U. S. Acres Displaced In 1937
Cattle -----head-----	74,658	494,945	2,494,725
Hogs -----pounds-----	6,470	16,555,218	82,776
Pork products -----do-----	2,925,517	74,830,480	575,619
Meat Products -----do-----	62,474,911	191,906,012	1,919,060
Butter -----do-----	1,021,806	11,110,762	
Cheese -----do-----	48,396,740	60,650,000	830,000
Corn -----bushels-----	160,288	86,337,248	3,453,489
Wheat -----do-----	10,286,236	17,423,837	1,340,095
Barley -----do-----	None	10,384,108	500,000
Barley malt -----pounds-----	109,485,885	371,243,456	627,024
Flaxseed -----bushels-----	13,825,163	28,031,755	4,671,900
Soybeans -----pounds-----	42,630,809	109,418,304	1,953,893
Cottonseed -----do-----	7,004,025	194,008,241	1,340,000
Wool and mohair -----do-----	178,927,605	326,034,700	5,000,000
Molasses -----gallons-----	169,936,000	301,449,599	2,000,000
Eggs and products -----value-----	\$ 1,141,739	\$ 5,010,824	180,000
Vegetables -----do-----	\$15,448,223	\$25,175,015	750,000
Hides and skins -----do-----	\$45,675,000	\$71,058,397	3,634,000

The above figures are based on releases by United States Department of Commerce.

24. The Benedictus—Luke 1:67-79.
25. Christmas Day—Luke 2:8-20.
26. "Always Rejoicing"—II Corinthians 6:1-10.
27. "I Will Say, Rejoice"—Philemon 4: 4-9.
28. "To Be Content"—Philemon 4: 10-13.
29. "Every Need of Yours"—Philemon 4:18-22.
30. "Joy Unspeakable"—I Peter 1:3-9.
31. "All Things New"—Revelation 21: 1-7.

COURAGE

January

1. "God Is With Thee"—Deuteronomy 20:1-10.
2. "Of Good Courage"—Deuteronomy 31:1-8.
3. "Be Strong"—Joshua 1:6-9.
4. "Whosoever Is Fearful"—Judges 7: 1-8.
5. "Not Be Moved"—Psalm 16.
6. "Fear No Evil"—Psalm 23.
7. "Whom Shall I Fear?"—Psalm 27: 1-6.
8. "Take Courage"—Psalm 27:7-14.
9. "The Faithful"—Psalm 31: 19-24.
10. "God Is Our Refuge"—Psalm 46.
11. "The Fear of Man"—Proverbs 29: 20-27.
12. "A Fearful Heart"—Isaiah, Chap- ter 35.
13. "Fear Thou Not"—Isaiah 41:10-16.
14. "Thy Saviour"—Isaiah 43:1-7.
15. "Fear Ye Not"—Isaiah 51:4-8.
16. "As an Abundant"—Ezekial 3:4-11.
17. "We Will Not"—Daniel 3:13-18.
18. "For My Sake"—Matthew 5:10-16.
19. "Be Not Afraid"—Matthew 10: 24-33.
20. "He That Endureth"—Mark 13: 9-13.
21. "Rather Than Unto God"—Acts 4: 13-21.
22. "He Thanked God"—Acts 28:11-15.
23. "Quit You Like Men"—I Corin- thians 16:13-24.
24. "The Whole Armor"—Ephesians 6: 10-20.
25. "Suffer Hardship"—II Timothy 4: 1-8.
26. "Subdued Kingdoms"—Hebrews 11: 32-40.

HUMILITY

27. "The Oppressed"—Psalm 9:1-12.

28. "Desire of the Meek"—Psalm 10: 12-18.
29. "The Meek"—Psalm 69:29-36.
30. "Before Honor"—Proverbs 15: 29-33.
31. "A Haughty Spirit"—Proverbs 16: 16-26.

February

1. "The Reward of Humility"—Prov- erbs 22:1-8.
2. "A Lowly Spirit"—Proverbs 29: 18-27.
3. "The Spirit of the Humble"—Isaiah 57:13-21.
4. "To Walk Humbly"—Micah 6:6-8.
5. "Blessed Are the Meek"—Matthew 5:3-9.
6. "Learn of Me"—Matthew 11:25-30.
7. "Who Then Is Greatest?"—Mat- thew 18:1-6.
8. "Shall Be Humbled"—Matthew 23: 1-12.
9. "The Lowest Place"—Luke 14:7-11.
10. "Humbleth Himself"—Luke 18: 10-14.
11. "Lowliness of Mind"—Acts 20: 17-27.
12. "Gentleness of Christ"—II Corin- thians 10:1-7.
13. "Meekness"—Galatians 5:22-26.
14. "Spirit of Gentleness"—Galatians 6:1-5.
15. "Lowliness and Meekness"—Ephes- ians 4:1-6.
16. "Lowliness"—Colossians 3:12-17.
17. "The Good Confession"—I Timothy 6:11-16.
18. "In Meekness"—II Timothy 2: 19-26.
19. "Showing All Meekness"—Titus 3: 1-7.
20. "To ths Humble"—James 4:5-8.
21. "Meek and Quiet Spirit"—I Peter 3: 1-4.
22. "Be Ye Faithful"—Luke 16:10-16.
23. "Less Than the Least"—Ephesians 3:1-8.
24. "I Am Chief"—I Timothy 1:12-17.
25. "Better Than Himself"—Philemon 2:1-4.
26. "Prove Your Own Selves"—II Co- rinthians 13:5-14.
27. "Be Subject"—I Peter 2:11-17.
28. "Follow His Steps"—I Peter 2: 18-25.

March

1. "The Meek . . . Are Glad"—Psalm (Turn to page 34)

Missionary Survey of the World

The figures below are based on figures supplied by *Interpretative Statistical Survey of World Missions* published by the International Missionary Council

	Population	Missionaries	Missionaries per million	Baptized Christians	Baptized Christians per million
ASIA					
Japan	69,500,000	829	12	20,384	3,027
Korea	22,990,000	462	20	168,477	7,328
Manchuria	32,869,000	273	8	38,509	1,171
Formosa	5,250,000	42	8	14,895	2,837
China and Outer Mongolia	415,197,000	5,747	13	618,010	1,478
Philippines	13,264,000	295	22	245,898	18,538
Netherlands Indies	65,420,000	564	8	1,514,722	23,153
French Indo-China	22,900,000	64	2	8,975	391
Siam	13,240,000	90	6	8,694	656
Malaya and British Borneo	4,613,000	242	52	45,098	9,775
India	355,217,518	5,112	14	2,406,302	6,774
Burma	15,473,836	312	20	162,068	10,473
Ceylon	5,700,000	163	28	46,512	8,160
Iran	15,000,000	189	12	3,101	207
Iraq	3,600,000	22	6	328	90
Arabia	7,171,000	47	6	40	5
Turkey-in-Asia	14,980,000	95	6	908	60
Cyprus	365,000	15	41	144	394
Syria and Lebanon	3,300,000	339	102	7,381	2,237
Palestine and Trans-Jordan	1,000,000	275	172	4,337	2,710
Afghanistan	7,000,000	—	—	—	—
Bhutan	250,000	—	—	—	—
Nepal	5,600,000	—	—	—	—
U. S. S. R.	36,500,000	—	—	—	—
Aegean Islands	135,000	—	—	—	—
Socotra Island	12,000	—	—	—	—
Kuria Muria Island	2,000	—	—	—	—
Maldiva Islands	80,000	—	—	—	—
French India (under India)	300,000	—	—	—	—
Kwang-Chau Wan	250,000	—	—	—	—
Pescadore Islands	60,000	—	—	—	—
Kwantung	1,700,000	—	—	—	—
Saghalien (Karafuto)	335,000	—	—	—	—
Portuguese India	600,000	—	—	—	—
Timor (Portuguese)	170,000	—	—	—	—
Macao (Portuguese)	500,000	—	—	—	—
Tibet	2,900,000	—	—	—	—
Total	1,144,800,000	15,177	13	5,504,781	4,808
CENTRAL AMERICA, MEXICO AND WEST INDIES					
Mexico	18,770,000	205	10	47,912	2,552
Guatemala	2,373,000	76	32	14,734	6,209
British Honduras	55,000	33	618	28,111	51,111
Honduras	985,000	37	38	1,377	1,399
Salvador	1,507,000	24	15	2,019	1,264
Nicaragua	850,000	44	51	16,078	18,915
Costa Rica	578,000	48	85	732	1,289
Panama and Canal Zone	564,000	37	65	17,306	30,674
Bahama Islands	65,000	22	338	30,336	466,620
Cuba	4,290,000	85	20	34,047	8,022
Jamaica	1,122,000	184	163	346,025	308,390
Haiti	2,600,000	24	9	26,700	15,226
Dominican Republic	1,490,000	35	23	8,188	6,918
Puerto Rico	1,726,000	63	36	26,284	15,228
Virgin Islands	22,000	22	1,000	11,851	538,640
British Lesser Antilles	559,000	98	175	267,376	478,180
Dutch Lesser Antilles	85,000	4	47	82	965
Trinidad and Tobago	440,000	124	282	128,548	292,050
Guadeloupe and Martinique	516,000	—	—	—	—
Total	38,687,000	1,165	30	1,007,706	26,399
SOUTH AMERICA					
Colombia	8,580,000	120	14	2,052	239
Venezuela	3,360,000	101	30	3,577	1,065
British Guiana	328,000	64	195	101,650	309,908
French Guiana	22,000	1	45	—	—
Dutch Guiana	166,000	40	303	29,502	177,710
Ecuador	2,000,000	47	23	546	273
Peru	6,900,000	190	27	10,288	1,491
Bolivia	3,000,000	154	51	3,767	1,256
Brazil	41,560,000	561	13	229,388	5,758
Chile	4,508,000	113	25	58,390	12,953
Argentina	12,373,000	324	26	31,640	2,557
Paraguay	900,000	43	48	350	389
Uruguay	2,040,000	28	14	1,630	799
Falkland Islands	3,000	—	—	—	—
Ini territory	4,000	—	—	—	—
Total	85,744,000	1,785	21	472,780	5,641
AFRICA					
Egypt	15,470,000	408	26	27,865	1,801
Anglo-Egyptian Sudan	5,900,000	113	19	1,585	268
Libya	740,000	3	4	—	—
Algeria and Tunis	9,810,000	149	15	574	58
Morocco	7,030,000	103	14	1,067	151
Cape Verde and Madeira	372,000	13	35	538	1,446
Senegal	1,698,000	4	3	290	118
Gambia (British)	198,000	14	71	1,674	8,456
French Guinea	2,011,000	6	3	—	—
French Sudan	3,569,000	93	26	786	220
French Niger	1,747,000	13	7	29	11
Sierra Leone	1,890,000	102	54	34,408	18,205
Liberia	2,500,000	100	40	9,968	3,987
Ivory Coast	3,851,000	39	10	33,088	8,592
Gold Coast and Br. Togo	3,641,000	137	41	251,773	76,295
Dahomey and French Togo	2,115,000	22	10	22,340	10,562
Nigeria	19,101,000	834	43	410,591	21,492
Cameroun	3,159,000	161	51	96,477	30,540
Fr. Equatorial Africa	3,386,000	186	54	24,362	7,191
Belgian Congo	12,900,000	1,079	83	280,802	21,769
Spanish Guinea	120,000	8	73	2,054	18,758
Ifni and Rio de Oro	20,000	—	—	—	—
Angola	2,760,000	219	79	29,686	10,756
South-West Africa	280,000	119	425	92,675	330,982
South Africa	10,205,000	2,039	199	1,190,799	116,687
Bechuanaland	260,000	23	88	11,468	44,077
Southern Rhodesia	1,289,000	372	288	95,511	74,120
Northern Rhodesia	1,378,000	247	179	38,459	27,902
Portuguese East Africa	4,200,000	143	34	22,380	5,328
Nyasaland	1,603,000	287	179	173,980	108,534
Tanganyika	5,381,000	509	95	133,811	24,867
Kenya	3,100,000	288	93	77,537	25,012
Uganda	3,661,000	155	42	303,831	82,991
Ethiopia (1935)	5,500,000	115	21	489	87
Italian Somaliland (1935)	1,000,000	12	12	335	335
French Somaliland	70,000	—	—	—	—
British Somaliland	350,000	—	—	—	—
Eritrea (1935)	620,000	17	27	3,262	5,261
Madagascar	3,822,000	293	77	212,481	55,594
Mauritius and Seychelles	437,000	22	50	6,794	15,547
Mauritania and Dakar	476,000	—	—	—	—
Reunion	205,000	—	—	—	—
Portuguese Guinea	380,000	—	—	—	—
Total	148,412,000	8,447	56	3,593,592	24,213
OCEANIA					
Melanesia	1,166,000	526	450	203,654	174,660
Micronesia	129,000	33	255	10,579	82,007
Polynesia	347,000	123	354	139,039	400,688
Hawaii	389,000	74	190	23,076	59,321
Aboriginal Populations	—	—	—	—	—
Australia	60,000	102	1,700	7,600	126,666
New Zealand	72,259	50	632	5,379	73,424
Total	2,154,259	908	421	389,327	180,724
SUMMARY					
Asia	1,144,800,000	15,177	13	5,504,781	4,808
Africa	148,412,000	8,447	56	3,593,592	24,213
Oceania	2,154,259	908	421	389,327	180,724
Central America, Mexico and West Indies	38,687,000	1,165	30	1,007,706	26,399
South America	85,744,000	1,785	21	472,780	5,641
Total	1,419,797,259	27,482	19	10,968,186	7,725
Population					
Australia	8,187,741				
North America	139,341,000				
Europe	528,088,000				
	675,616,741				
Total from Summary above	1,419,797,259				
World Population*	2,095,414,000				
Statistical Year-Book of the League of Nations (1935 figures)					

Your Church and the New Temperance Program

A MORE abundant Christian life, free from all distracting habits, is the objective of the National Woman's Christian Temperance Union. For sixty-five years it has been the most active inter-denominational group in the world working for the Kingdom of God through espousal of Christian conduct in every phase of life.

The purpose of the National W. C. T. U. is to offer everyone an opportunity for happiness unhampered by personal anti-Christian habits or by unsocial actions of fellow citizens. While everything that tends toward greater spiritual growth is basic in this great organization, its major activity is forwarding constructive Christian citizenship through developing in the individual a life program of abstinence from all narcotics, including alcoholic beverages, and through freeing society from their menace.

The National W. C. T. U., although one of the longest-lived organizations in the nation, keeps in step with the times and employs the most modern methods in reaching the public with its message. These include articles, stories and pictures in the weekly and daily newspapers; in magazines, both religious and secular; through the radio and motion pictures; by advertising; from the lecture platform and pulpit; by booklets, pamphlets and books; in the classrooms—in fact, through every known medium. Seminars on alcohol education are conducted to provide teachers with the most modern methods and information.

Since alcoholic beverages are in such common use, quite logically the major program of the National W. C. T. U. is built around this problem in an effort to enlighten the public regarding every point of life where liquor makes its devastating impress. Through 21 departments this work is carried on logically through definite year-by-year programs designed for utmost effectiveness.

Members of the W. C. T. U. this year are celebrating the centenary of the birth of Frances E. Willard, the great humanitarian and organizer of temperance forces of the nineteenth century. In connection with this observance a \$1,000,000-national temperance education fund is being gathered. This entire amount will be used for temperance education through modern methods.

The National W. C. T. U. works with

and for the church through a closely knit program. The organization is inter-denominational. The church can aid the W. C. T. U. and the W. C. T. U. can help the church.

Two well-known youth organizations are sponsored by the W. C. T. U. These include one for young men and women known as the Youth's Temperance Council and the other is the Loyal Temperance Legion adapted especially to boys and girls. Both groups work in close harmony with youth organizations of churches.

The National W. C. T. U. has many resources of which the church should avail itself. These include a research division where all scientific and statistical facts regarding alcohol and other narcotics are carefully compiled and made available for use. The W. C. T. U. research library is the most complete of its kind containing thousands of volumes on both the pro and con of the liquor question. The Union Signal, the outstanding national and

world's magazine in the temperance field, published by the W. C. T. U., provides not only articles pertaining to the organization's current program, but also provides stimulating and entertaining reading on a wide variety of associated topics.

The Young Crusader, used widely in Sunday school and other children's groups, is a character building magazine for children.

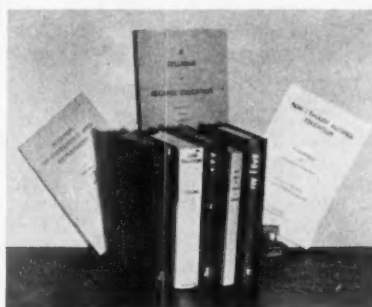
Motion picture films and hundreds of pieces of literature on alcohol, other narcotic drugs, and allied subjects are available through the National W. C. T. U.

National headquarters are maintained at Evanston, Illinois.

There is no other organization outside of the church which makes greater effort to promote Christian living among individuals, among peoples, and among nations. It is an organization which merits the whole-hearted support of the church.

(Turn to page 34)

Headquarters for Temperance Literature



Books, pamphlets, plays, temperance stories, posters and leaflets dealing with every phase of the alcohol question.

For Youth—Program material, study courses, leadership training.

For Children—Lesson courses, program helps, project work.

Temperance helps for Teachers, Students, General Public.

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Year of Bible Readings

(From page 31)

- 69:29-36.
2. "Blessed Are the Meek"—Matthew 5:1-9.
3. "A Bruised Reed"—Matthew 12:15-21.
4. "The Things of God"—Matthew 16:21-28.
5. The Greatest—Matthew 18:1-7.
6. "Your Servant"—Matthew 20:20-28.
7. "As a Little Child"—Mark 10:13-16.
8. "In a Manger"—Luke 2:8-14.
9. "Subject Unto Them"—Luke 2:41-52.
10. "Shall Be Humbled"—Luke 14:7-11.
11. "Standing Afar Off"—Luke 18:9-14.
12. The Servant—Luke 22:24-30.
13. "As a Dove"—John 1:29-34.
14. "An Example"—John 13:12-20.
15. "To Think Soberly"—Romans 12:1-8.
16. "Not Many Mighty"—I Corinthians 1:26-31.
17. "Not Puffed Up"—I Corinthians, Chapter 13.
18. "In My Weaknesses"—II Corinthians 12:1-10.
19. Unity of the Spirit—Ephesians 4:1-6.
20. "Have This Mind"—Philemon 2:5-11.
21. "One Thing I Do"—Philemon 3:7-16.
22. "Put On Therefore"—Colossians 3:12-17.
23. "Of Low Degree"—James 1:5-11.
24. "Them That Are Poor"—James 2:1-9.
25. "The Humble"—James 4:1-6.
26. Discipline—I Peter 5:1-7.

FORGIVENESS

27. "Love Your Enemies"—Matthew 5:43-48.
28. "Forgive Us"—Matthew 6:9-15.
29. "Thy Sins Are Forgiven"—Luke 5:17-26.
30. "I Desire Goodness"—Hosea 6:1-6.
31. "Seventy Times Seven"—Matthew 18:15-22.

April

1. "May Forgive You"—Mark 11:19-25.
2. Triumph—Matthew 21:1-11.
3. "Be Ye Merciful"—Luke 6:27-36.
4. "Go in Peace"—Luke 7:40-50.
5. "We . . . Also Forgive"—Luke 11:1-4.
6. "A Disciple of Jesus"—John 19:38-42.
7. Calvary—Luke 23:32-38.
8. "Even as God"—Ephesians 4:25-32.
9. Resurrection—Matthew 28:1-10.

HOPEFULNESS

10. "But We Hoped"—Luke 24:13-24.
11. "They Rose Up"—Luke 24:25-35.
12. "I Am With You"—Matthew 28:16-20.
13. "A Living Hope"—I Peter 1:1-5.
14. "Concerning This Hope"—Acts 26:1-7.
15. "Hope Thou in God"—Psalm 42:1-5.
16. "Why Go I Mourning"—Psalm 42:6-11.
17. "Disquieted"—Psalm 43.
18. "A Door of Hope"—Hosea 2:14-20.
19. "Prisoners of Hope"—Zechariah 9:9-17.
20. "Be of Good Cheer"—Matthew 9:1-8.
21. "Be of Good Cheer"—Matthew 9:10-26.
22. "Be of Good Cheer"—Matthew 14:22-33.
23. "Be of Good Cheer"—John 16:25-33.
24. "Be of Good Cheer"—Acts 23:1-11.

25. "Wherein We Stand"—Romans 5:1-5.
26. "Hope That Is Seen"—Romans 8:18-25.
27. "Rejoicing in Hope"—Romans 12:9-21.
28. "The God of Hope"—Romans 15:1-13.
29. "As an Anchor"—Hebrews 6:9-20.
30. "Hope Set on Him"—I John 3:1-3.

LOYALTY

May

1. "Keep My Covenant"—Exodus 19:1-6.
2. "Be Obedient"—Exodus 24:1-8.
3. "If Ye Shall Hearken"—Deuteronomy 11:26-32.
4. "If Ye Forsake"—Joshua 24:19-28.
5. "Thy God My God"—Ruth 1:14-18.
6. "To Obey Is Better"—I Samuel 15:16-23.
7. "A Willing Mind"—I Chronicles 28:1-10.
8. "If I Forget Thee"—Psalm 137:1-7.
9. "If Ye Be Willing"—Isaiah 1:10-20.
10. "Go With Him Two"—Matthew 5:38-48.
11. "Two Masters"—Matthew 6:19-24.
12. "He That Endureth"—Matthew 10:16-22.
13. "I Go, Sir"—Matthew 21:28-32.
14. "Watch Therefore"—Mark 13:33-37.
15. "I Will Not"—Mark 14:26-31.
16. "Be Ye Also Ready"—Luke 12:35-40.
17. "The Faithful . . . Steward"—Luke 12:41-48.
18. Ascension Day—Acts 1:1-11.
19. "Let Him Follow"—John 12:20-32.
20. "We Must Obey"—Acts 5:24-32.
21. "Obedience of Christ"—II Corinthians 10:1-6.
22. "Walk Worthily"—Ephesians 4:1-7.
23. "Servants of Christ"—Ephesians 6:1-10.
24. "Every Knee Should Bow"—Philemon 2:5-11.
25. "Whatsoever Ye Do"—Colossians 3:12-17.
26. "Unto the Lord"—Colossians 3:18-25.
27. "He . . . Learned Obedience"—Hebrews 5:1-10.
28. Day of Pentecost—Acts 2:1-11.
29. "Submit to Them"—Hebrews 13:10-17.
30. "Children of Obedience"—I Peter 1:13-25.
31. "Be Thou Faithful"—Revelation 2:8-11.

FRIENDSHIP

June

1. Abram and Lot—Genesis 14:13-16.
2. "Thy Friend"—Deuteronomy 13:1-11.
3. Ruth and Naomi—Ruth 1:11-18.
4. David and Jonathan—II Samuel 1:17-27.
5. "O Ye My Friends"—Job 19:13-22.
6. "My Familiar Friend"—Psalm 55:12-14.
7. "At All Times"—Proverbs 17:14-20.
8. "There Is a Friend"—Proverbs 18:21-24.
9. "Thy Father's Friend"—Proverbs 27:6-19.
10. "Walk Together"—Amos 3:1-8.
11. "Two and Two"—Mark 6:7-12.
12. "Rejoice With Me"—Luke 15:3-7.
13. "Communed . . . Together"—Luke 24:13-27.
14. "Our Friend"—John 11:1-16.
15. "Abide in Me"—John 15:1-7.
16. "For His Friends"—John 15:8-15.
17. "They May Be One"—John 17:5-13.
18. "The Whole Church"—Romans 16:

- 21-27.
19. "One Body"—I Corinthians 12:14-20.
20. "Fellow-Worker,"—II Corinthians 8:16-24.
21. "Fellow - Members"—Ephesians 3:1-7.
22. "Yokefellow"—Philippians 4:1-7.
23. "A Partner"—Philemon 15-25.
24. "The Friend of God"—James 2:19-23.
25. "Love One Another"—I John 3:1-12.
26. "The Brethren"—I John 3:13-17.
27. "Herein Is Love"—I John 4:7-14.
28. "Perfect in Love"—I John 4:15-21.
29. "I Rejoice Greatly"—II John 1-6.
30. "A Faithful Work"—III John 1-8.

ITALIAN METHODISTS COMPLAIN OF RESTRICTIONS AND OPPOSITION

Complaints that Methodists in Italy have to contend with many difficulties and restrictions were made by the Rev. G. E. Hickman Johnson, of Methodist Missionary Headquarters, London, describing his visit to the Synod at Florence in the Methodist Recorder.

Although an increase in membership has been reported by the churches, Mr. Johnson wrote, "public propaganda and open-air preaching are forbidden, and our ministers are only allowed to visit evangelicals in such towns and villages as are covered by their circuit licenses." The greatest obstacle, however, according to Mr. Johnson, is the "intolerant opposition of the Roman priesthood."

"Will British Methodists," he asks, "join their brethren in this effort to break down the saddest wall of partition on earth, the barrier wall between Rome and the rest of the Christian Church?"

New Temperance Program

(From page 33)

REMEMBER, THE NATIONAL W. C. T. U.:

Standards are those taught by Christ.

Gives every woman in America an opportunity to take an active and leading part in making her country a land of happy homes.

Helps to combat all traffic in narcotics.

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Gives a wider Christian outlook on social and political problems of the community, the nation and the world.

Has always been a bulwark against corruption and incompetence in government.

Strives to safeguard the physical and spiritual welfare of children.

Always worked to promote "peace on earth, good will among men."

A Calendar of Religious Drama

THE following calendar offers a choice of four carefully selected one-act plays for each month of the year. With but minor exceptions, they are for production by older young people and adults. The order of their arrangement within each month is in the ascending scale of difficulty in their production.

JULY

This is the time for plays of national self-examination. The summer months are ideal, also, for plays of universal application which get crowded off the schedule of other seasons.

Prize Money by Louis Wilson. The drudgery of Sadie's life on the farm held no beauty until one day it came in the disguise of just so much more work and disappointment. Then something happened to make Sadie see through the disguise. 2 M., 3 W. 35 cents. Royalty, \$5. Baker.

The Teacher by Fred Eastman. A high school instructor teaches literature as life; then gets in trouble when her enthusiastic students become so in earnest about such problems as unemployment and their own futures that the conservative school board decides she is a dangerous influence. 3 M., 5 W. 35 cents. Royalty, \$5. French.

America on Trial by Fred Eastman. A pageant-play dealing imaginatively with America's present crisis. No scenery. 30 to 40 characters. 35 cents. Royalty, \$5. French.

Little Father of the Wilderness by Austin Strong and Lloyd Osborne. A heroic Jesuit missionary to America discomfits the vain king of France. 6 M., 1 W., extras. 50 cents. Royalty, \$10. French.

AUGUST

A continuation of the two-fold basis of selection employed in July.

The Examination by Fred Eastman. In an unusual examination, four different types of college seniors with their cock-sure partial philosophies are weighed against the worth of one old lady with a kindly heart and shrewd human insight. 4 M., 3 W. 35 cents. Royalty, \$5. Baker.

Granny by Marguerite H. Bro. A spirited old woman makes a great sacrifice to see that her granddaughter gets the chance which she deserves. 2 M., 3 W., 1 fourteen-year-old boy. 30 cents. Royalty, \$5. Powell and White.

Judge Lynch by J. W. Rogers. A

tense and powerful study of the psychology of lynching. 2 M., 2 W. 50 cents. Royalty, \$10. French.

Ship's Destination by Eugenia White. A daring and beautiful bit of imagination in which man's social failure is seen against the relentless approach of Judgment Day and the courage of one man who finds the will to act. 6 M., 1 W. 25 cents. Royalty, \$5. New World.

SEPTEMBER

The second and third plays listed this month are suitable for Labor Day, but all continue the more universal themes of the summer.

The Forgotten Man by Jewell Bothwell Tull. The measure of a church's sympathy tested by a homeless child and a tramp. 4 M., 2 W., 1 child. 35 cents. Royalty, with admission, \$5; without, \$2.50. Dramatic Publishing Co.

Bread by Fred Eastman. The struggle of a modern farm family for economic independence and culture. 2 M., 3 W. 30 cents. Royalty, \$5. French.

What Men Live By by Virginia Church. A dramatization of the story by Count Tolstoi. 5 M., 3 W., 2 children. 35 cents. Royalty, \$10. Baker.

Noblesse Oblige by Arthur Styron. The English actress, Charlotte Walpole, attempts to give her own life to save her great benefactress, the imprisoned Marie Antoinette. 1 M., 2 W. 25 cents. Royalty, \$5. New World.

OCTOBER

This is the month of consciously renewed church loyalty, and it may also well be the time to recall the missionary outreach of the church.

The Doctor Decides by Fred Eastman. A medical missionary in the southern mountains is faced with a difficult choice when his financial support fails and the girl he loves wants him to go back to a profitable practice in the city. 3 M., 3 W. 35 cents. Royalty, \$5. French.

He Came Seeing by Mary P. Hamlin. One of the masterpieces of New Testament drama. A moving story of sacrificial loyalty. 3 M., 2 W., extras. 35 cents. Royalty, with admission, \$10; without, \$5. French.

Ba Thane by Edna Baldwin. Most human and moving of all the plays on foreign missions. 4 M., 3 W. 25 cents. No royalty. Student Volunteer Movement.

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of the Bible, the Cross, and the Lord's Supper in Christian worship. Reader-tableaux type. 7 characters, a reader, a choir. No scenery. 35 cents. No royalty. Baker.

NOVEMBER

Armistice Day and Thanksgiving command this month.

A Pilgrim Mother by Helen May Crockett. The struggle of a Pilgrim mother to hold her family together. 3 M., 4 W., 1 eleven-year-old boy and 1 thirteen-year-old boy. 50 cents. No royalty. Pilgrim Press.

(See also *The Separatist* under January.)

Monsignor's Hour by Emmet Lavery. A human play about an American parish priest who all unwittingly meets the Pope and helps him turn an international crisis toward peace. 6 M., 1 W. 35 cents. Royalty, \$5. French.

Bells of Dunkirk by Arthur Styron. A strong man is torn between wartime duty to country and a larger duty to humanity. 3 M., 2 W. 25 cents. Royalty, \$5. New World.

Pawns by Percival Wilde. An imaginary line called a "boundary" turns two peasants who have lived side by side in neighborly helpfulness all their lives into sudden "enemies." 6 M. 35 cents. Royalty, \$10. Baker.

DECEMBER

This is the month of Christmas.

A Christmas Idyll by Louis Wilson. On Christmas Eve, the family of an unemployed father discovers that it possesses a greater treasure even than that needed job would be. 3 M., 3 W., 1 twelve-year-old girl, 1 eight-year-old boy, 1 eight-year-old girl. 25 cents. Production set of nine copies and permission to produce, \$1.80. New World.

Peace I Give Unto You by Dorothy Clarke Wilson. How the Christmas peace was brought by a mother to her two sons, soldiers in opposing, wartime armies. 3 M., 1 W. 35 cents. No royalty. Baker.

The Table Set for Himself by Elene Wilbur. Based on the Irish legend that on every Christmas Eve the Christ Child ("Himself") comes to see how the world remembers him. 3 M., 5 W., 1 boy. 50 cents. Royalty, with admission, \$10; without, \$5. Longmans, Green & Co.

Come, Let Us Adore Him by Victor Starbuck. A poetic play of the Nativity. 12 M., 5 W., 1 child. 50 cents. Royalty, with admission, \$10; without, \$5. Dramatic Publishing Co.

JANUARY

New Year's Day sets the two-fold emphasis: daring adventure after the unachieved good; the call for self-examination and fresh resolve.

The Far Country by Dorothy Clarke Wilson. Abraham's call to seek a new land. A drama of youthful idealism and courage. 3 M., 2 W. 35 cents. No royalty.

The Separatist by Mary P. Hamlin. The daring of William Brewster as he leads the Pilgrims out from their English homes. 6 M., 3 W., 35 cents. Royalty, \$5. French.

The Slave with Two Faces by Mary Carolyn Davies. An allegory. Life is a slave to those who command him; a tyrant to those who fear him. 4 M., 3 W., extras. 35 cents. Royalty, \$5. French.

Everyman. Old English morality play. Death calls Everyman to account for his life. 11 M., 6 W. Plays 1½ hours. 35 cents. No royalty. French. A shorter version especially adapted to church needs by Phillips E. Osgood included in *Old Time Church Drama Adapted*. \$2. Harper's.

FEBRUARY

February brings the birthdays of two great American leaders and the beginning of Lent with its emphasis upon sacrificial devotion.

A Child of the Frontier by Elma E. Levinger. A frontier mother fights against discouraging odds for the life of her newly-born infant, Abraham Lincoln. 3 W. 50 cents. No royalty. Appleton-Century.

The Steeplejack by K. E. Kester. The congregation brands the steeplejack a thief for replacing the jewels in the crown on the steeple with glass substitutes in order to get money for the poor. But a priest with an awakened conscience sees things differently. 4 M., 1 W., 1 boy, extras. 35 cents. Royalty, \$5. Fitzgerald.

Pater Noster by Francois Coppee. Revenge yields to mercy in a tense episode from the French Revolution. 3 M., 3 W., 2 extras (soldiers). 35 cents. No royalty. French.

Scenes from either *Abraham Lincoln* by John Drinkwater (Houghton, 80c), or *Valley Forge* by Maxwell Anderson (Anderson House, \$2.50). Consult *Worship Through Drama* by Alexander and Goslin (Baker, \$1.75) for a worship service and stage setting for the Drinkwater play. Consult publishers concerned for royalty terms on such a use of either play.

MARCH

Lent and Easter dominate this month.

The Resurrection by Rosamond Kimball. A dramatic service of worship for reader, choir, and tableaux. 12 M., 3 W. in tableaux. 35 cents. No royalty. French.

Sunrise by Louis Wilson. The power of the resurrection surges through the

soul of a young captain in the Roman army who willingly pays with his life for continuing to be a follower of the Man of Peace. 4 M., 1 W. (A choir and extra for tableaux if optional prologue and epilogue are used.) 35 cents. Royalty, \$3. Baker.

El Cristo by Margaret Larkin. The strange sect of the Penitentes in New Mexico lends the unusual background for this powerful study of a spiritual crucifixion. 4 M., 2 W. 50 cents. Royalty, \$10. French.

The Triumph of the Defeated by Fred Eastman. A pageant. Righteous and courageous souls may suffer temporary defeat, but the passing of the centuries brings a story of ultimate triumph. 8 speaking parts. 13 non-speaking parts. Organist. Choir. No scenery. 35 cents. Royalty, \$5. French.

APRIL

Following the serious and tragic themes of Lent, April is a month for joyous plays.

Tardy April by Louis Wilson. A gay comedy of a women's missionary society and a pair of lovers who all alike find that life belongs to the generous givers. 1 M., 4 W. 35 cents. No royalty. Baker.

The Neighbors by Zona Gale. An entire group of self-ridden people forget themselves into happiness at the call of a neighborhood emergency. 2 M., 6 W. 50 cents. Royalty, with admission, \$10; without, \$5. French and Baker.

Spreading the News by Lady Gregory. Uproarious Irish fun at the expense of our universally human tendency to gossip. 7 M., 3 W. 50 cents. Royalty, \$5. French.

The Little Plays of St. Francis by Laurence Housman. Forty-five delightful and moving plays which may be produced singly or in series. 6 to 8 speaking parts, mostly men. 50 cents. Royalty, \$5 each. Special terms when given in series. Baker.

MAY

Mother's Day and Memorial Day establish the two themes.

(See *A Child of the Frontier* under February.)

Burnt Offering by Mary P. Hamlin. The story of Jephthah's daughter told as a mother's passionate revolt against the god of war. 3 M., 3 W. 35 cents. Royalty, \$5. French.

The Great Choice by Fred Eastman. The theme of Sophocles' classic *Antigone* given powerful contemporary application. An uncompromising peace play. 4 M., 4 W. 35 cents. Royalty, \$5. French.

The Testing Hour by Louis Wilson. A congregation in the midst of a war-

time situation is suddenly called upon to decide between loyalty to the Sermon on the Mount and the more expedient creeds of national "honor" and "defense." 5 M., 4 W., extras. No scenery. 35 cents. Royalty, with admission, \$5; without, \$2.50. Dramatic Publishing Co.

Twentieth Century Lullaby by Cedric Mount. A mother by the cradle of her child dreams her dreams for him while the audience see what the future really holds. 5 M., 3 W. 35 cents. Royalty, \$5. Baker.

JUNE

Children's Day and Fathers' Day give themes for June.

Sir Tommy's Pilgrimage by D. M. Davis. A pageant-play, with music, for 17 children. The old story of the knight who has to stay at home but there finds the opportunity for the noblest deed. 30 cents. No royalty. Baker.

(The best dramatizations for Children's Day will be worked out by the children themselves. See *The Dramatization of Bible Stories* by Elizabeth E. Miller. University of Chicago Press, 1918. \$1.25. Also, *Ventures in Dramatics* by Hulda Niebuhr. Scribner's. 1935. \$1.75.)

The Return of the Prodigal by Elma Ehrlich Levinger. A simple, sincere and actable version of the parable of the forgiving father. 5 M., 1 W., extras. 50 cents. No royalty. Pilgrim Press.

The Curtain by Hallie Flanagan. A highly dramatic struggle by a girl and her dishonest father against the force of Truth. 4 M., 2 W. 35 cents. Royalty, \$5. French.

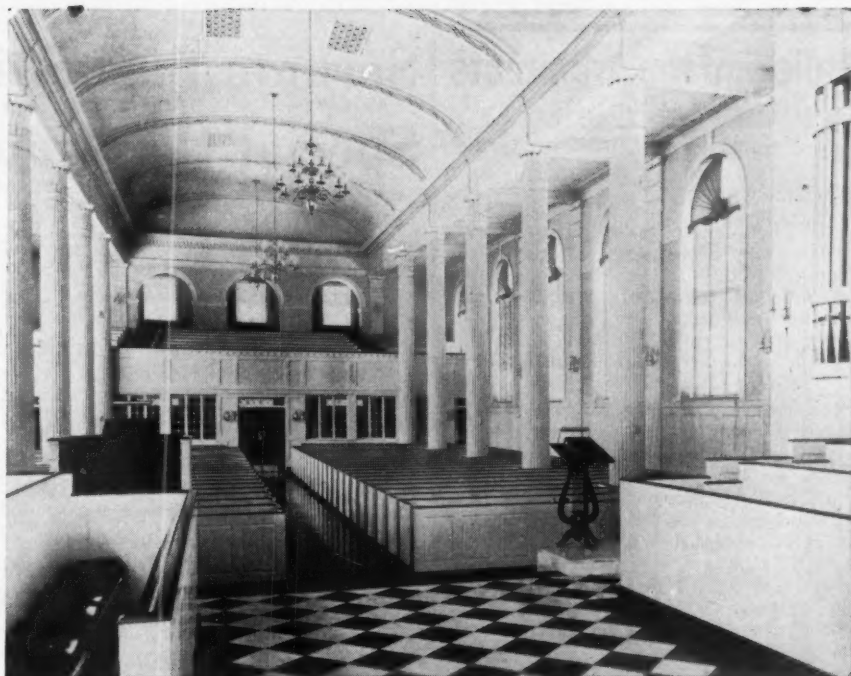
Nazareth by Laurence Housman. An incident in the childhood of Jesus. 5 M., 3 W., 2 children, a chorus. 35 cents. Royalty, \$5. French.

Louis Wilson,
New World Dramatic Service,
Chicago, Illinois.

METHODISTS TO GATHER IN DENMARK

Representatives of twenty nations will gather in Europe next August under the name of the United European Methodist Council. Members of American Methodist churches in Europe have chosen some three hundred delegates to attend the council's meetings in Copenhagen, Denmark, from August 2 to 6.

The conference will attempt to be a follow-up of the recent uniting conference which brought together the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church in Kansas City in May.



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Tralle and the Architects

DR. HENRY E. TRALLE'S relations with architects are mutually most cordial and cooperative.

(1) He, himself, is not an architect. He has never claimed to be an architect. Why should he? Because of his unique, non-architectural training and experience he knows some things in connection with church-building projects that architects do not know, and he does some things that architects can not do.

(2) On the other hand, he always makes it clear, to pastors and building committees, that architects know some things he does not know, and can do some things he can not do. He does not draw designs. He leaves blue-printing and picture-making to the architects, though he is able, in some cases, to influence favorably the design. He does not develop working drawings and specifications. He has neither the time nor the training for this detailed work.

(3) He has no architect in his organization. He is in no sense an agent for certain favored architects. He is not obligated to any individual architect or to any selected group of architects. He has worked with nearly two hundred architects, some of them among the outstanding architects of the country. He recognizes that there are numerous good architects in our country who can serve churches effectively.

(4) He knows numerous architects and is able to evaluate their work. Therefore, he can, when asked to do so, help the church to select the best architects available, usually one near enough to the church to provide adequate supervision of construction, though occasionally it is desirable to go farther away for the right man. One church-building problem requires the services of one type of architect, and another, those of an architect with a different training and experience.

(5) He helps the architect as well as the church, definitely and constructively, saving both time and money. He prepares the way for the architect, saving him from many preliminary conferences and the drawing of trial-and-error plan-layouts. He gives the architect the definite, detailed requirements, and places in his hands a tentative plan-layout that indicates the number, sizes, and proportions of the rooms that will be required to house the church's anticipated activities.

(6) Thus he provides the architect with the data that enables him to begin his work intelligently, and then continues to work with the architect and the committee in the developing of plans, helping to obtain a building that is more attractive outside and inside, and particularly more usable, than would be possible without his constructive assistance.

In writing to Doctor Tralle, address:

HENRY E. TRALLE

Church Management, Auditorium Building
Cleveland, Ohio

or

HENRY E. TRALLE

Church Management, 715 Eighth Street, N. W.
Washington, D. C.

Sermon Suggestions for Special Occasions*

By Thomas H. Warner

Patriotic

SUITABLE FOR ALL PATRIOTIC ORGANIZATIONS

Topic: Modern Patriots.

Text: Be of good courage and let us play the men for our people. II Samuel 10:12.

Outline: 1. The world has always had its patriots. 2. Patriots are needed today. 3. What are the elements of patriotism? (a) Love of country, (b) Willingness to promote and protect its welfare. 4. Rise up, O men of God.

Fraternal

GRAND LODGE FREE AND ACCEPTED MASONS

Origin: The exact origin of Freemasonry is not known as the early records are lost. Initiates are told that it has "subsisted from time immemorial." Rev. James Anderson, who wrote the premier work on Freemasonry in 1723, said: "Grand Master Moses often marshalled the Israelites into a regular and grand lodge in the wilderness. . . . King Solomon was grand master of the lodge at Jerusalem. . . . Nebuchadnezzar became the Grand Master Mason."

The premier Grand Lodge in England was organized June 24, 1717. It is a moot question as to the priority of organization in the United States. In 1730, Daniel Coxe was appointed a Provincial Grand Master. A lodge was organized in Boston in 1733.

Purpose: The original purpose was to preserve the art of building as a monopoly, and to find work for unemployed masons. Each brother was instructed that he must love God, holy church and his master. The rules, beside the trade regulations, are said to be suggestive of the Ten Commandments. Later, members who were not artisans were admitted, and were designated as "accepted" members. The lodges have protective and charitable features.

Topic: Brothers All.

Text: If thy brother that dwelleth by thee be waxen poor and fallen into decay with thee: then thou shalt relieve him. Leviticus 25:3.

Outline: 1. This is a very old junction. 2. People still become poor and fall into decay. 3. Governments have failed to solve this problem. 4.

*Helpful material can be obtained from the headquarters of the various organizations. See "Addresses You Ought to Know."

There is need therefore for organizations that give a helping hand.

ORDER OF THE EASTERN STAR

Origin: It was established in 1788, re-established in 1867, and is an "adoptive rite" of Freemasonry. Only members of the Masonic fraternity and women relatives may join.

Purpose: It claims that its teachings are founded on the Bible. Its degrees are named for Bible characters—Ruth, Esther, Martha, etc. It has protective and charitable features.

Topic: Love in Flower.

Text: And Ruth said, Intreat me not to leave thee. Ruth 1:16.

Outline: 1. Ruth was a young wife who early became a widow. 2. She loved her mother-in-law. 3. Her love was shown by her loyalty and devotion in adversity. 4. Love reaches its flower when it is willing to share.

ORDER OF De MOLAY FOR BOYS

Origin: It was founded at Kansas City, Missouri, in 1919. It is for the sons of Freemasons and their chums.

Purpose: Its purpose is "to meet the need for a better organized, more elevating social life for boys nearing the age of manhood."

Topic: Joyful Youth.

Text: Rejoice, O young man in thy youth. Ecclesiastes 11:9.

Outline: 1. The author believed in having a good time. 2. He advises young men to enjoy their youth. 3. Organizations that make this possible are to be commended. 4. But the author's word of caution should not be ignored.

INDEPENDENT ORDER OF ODDFELLOWS

Origin: Organized in Manchester, England, for the relief of the destitute, it was introduced into the United States in 1819.

Purpose: Its object is to lead man "to the true appreciation of his whole duty, whether to God, himself, or to his brother man."

Topic: Two Great Commandments.

Text: Thou shalt love the Lord thy God with all thy heart. . . . Thou shalt love thy neighbor as thyself. Matthew 22:37, 39.

Outline: 1. Man realizes that he is a responsible being. 2. Most men want to know what their duty is. 3. Jesus gives a very simple answer: love God, love your neighbor. 4. To do this is to fulfil the law and the prophets.

WOMAN'S CHRISTIAN TEMPERANCE UNION

Origin: Founded at Cleveland, Ohio, in 1874, it was the outcome of a woman's crusade against the liquor traffic.

Purpose: To teach temperance, to obtain laws against the liquor traffic and to secure their enforcement. It has secured the passage of laws requiring the study of physiology and hygiene in the public schools.

Topic: Pathfinders.

Text: Help those women which laboured with me in the gospel. Philippians 4:3.

Outline: 1. Women have always been pathfinders. 2. They have made a great contribution to human welfare. 3. Their work for temperance reform has been outstanding. 4. They deserve our commendation and support.

INTERNATIONAL ORDER OF KING'S DAUGHTERS AND SONS

Origin: The original Circle was formed in New York in 1886. Its membership includes men, women, and children of all denominations.

Purpose: It ministers to the sick and needy wherever found, and it seeks to do good to all.

Topic: The Greatest Thing in the World.

Text: The greatest of these is love. I Corinthians 13:13.

Outline: 1. According to Paul, there are three things which abide—faith, hope, love. 2. He said that the greatest of these is love. 3. Professor Henry Drummond said that love is "The Greatest Thing in the World." 4. Love finds its highest expression in acts of kindness and mercy.

Young People

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

Origin: It was organized at Portland, Maine, in 1881, by Rev. Francis E. Clark. It has spread all over the world.

Purpose: Dr. Clark said that in 1881 there was a wide-spread desire for some agency to bind the young people to the church, to intensify their loyalty and their devotion, to open their lips in testimony, and to use their hands and feet and brains in blessed activity for the Master. That gives the clue to the purpose of the organization.

Topic: Personal Adequacy.

Text: I can do all things through Christ which strengtheneth me. Philippians 4:13.

Outline: 1. Paul had a strenuous career. 2. But he succeeded. 3. His secret is revealed in the text. 4. Like him, young people can do "all things" with the help of the Master.

BOY SCOUTS OF AMERICA

Origin: It was founded in England in 1909, by General Baden-Powell. Two boy organizations in the United States were merged to form the Boy Scouts of America in 1910.

Purpose: To train boys for citizenship. The Scout promises to do his duty to God and to his country, to help other people, and to keep himself physically fit, mentally awake and morally straight. He must "do one good turn daily."

Topic: Training for Life.

Text: Whoso loveth instruction loveth knowledge. Proverbs 12:1.

Outline: 1. Today, great emphasis is placed on education. 2. Practical training is especially valuable. 3. The Boy Scout learns many useful lessons. The knowledge he gains will be a permanent possession.

GIRL SCOUTS

Origin: After General Baden-Powell had organized the Boy Scouts, his sister suggested the forming of a Girls' Association along similar lines. Miss Lowe organized the first patrol in the United States at Savannah, Georgia.

Purpose: To train girls for citizenship. The Scout laws are Truth, Loyalty, Helpfulness, Cheerfulness, Friendliness, Kindness, Obedience, Purity, and Thrift.

Topic: Adhering to the Best Things.

Text: Cleave to that which is good. Romans 12:9.

Outline: 1. Life offers many choices. 2. Some things that look attractive are not desirable. 3. Your training will enable you to detect and select the good things. 4. Cleave to them always. ("Cleave" in the original means literally "be glued to.")

CAMP FIRE GIRLS OF AMERICA

Origin: It was founded in 1912, by Dr. and Mrs. Luther Gulick, and is a feminine counterpart of the Boy Scouts.

Purpose: To train girls for usefulness. Its program is based on the home, the out-of-doors, and service.

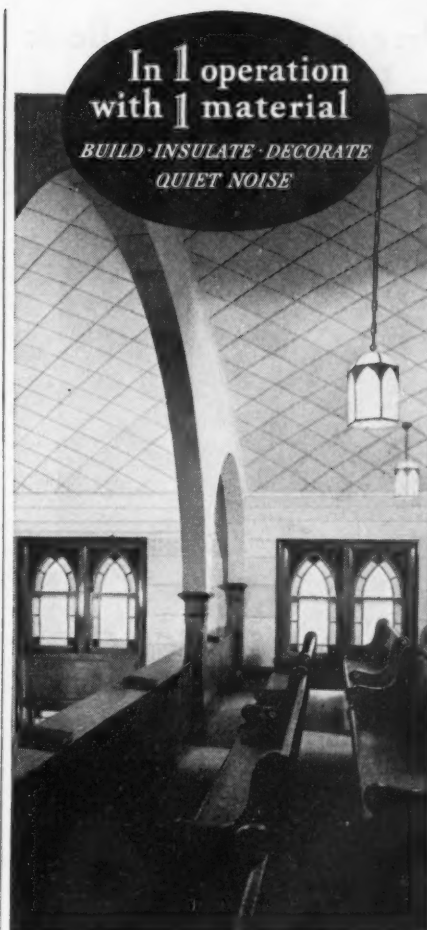
Topic: Two Desirable Things.

Text: Get wisdom, get understanding: forget it not. Proverbs 4:5.

Outline: 1. Hebrew words are flexible and can be variously translated. 2. The wise man advises young people to get skill (wisdom) and intelligence (knowledge). 3. Your organization aims to impart these desirable qualities. 4. Do not forget them, they will bring promotion and honor.

YOUNG MEN'S CHRISTIAN ASSOCIATION

Origin: The Y. M. C. A. was founded in England in 1844 by George Williams, a merchant. It came to America in 1851.



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Purpose: The original purpose was religious. In this country it has developed into an educational and social organization, with religion playing a minor part in its activities.

Topic: Aiming High.

Text: I press toward the mark for the prize. Philippians 3:14.

Outline: 1. Ambition is commendable. 2. To succeed one must be prepared, i.e., trained. 3. One must have purpose, i.e., an aim. 4. One must have piety, i.e., reverence for God.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Origin: The Y. W. C. A. was founded in 1858 as "The Ladies' Christian Union."

Purpose: To advance the physical, social, intellectual and spiritual interests of young women.

Topic: Charming Women.

Text: A gracious woman retaineth honor. Proverbs 11:16.

Outline: 1. Dr. Moffatt translates this passage thus: "A charming woman wins respect." 2. Every girl wants to develop into a charming woman. 3. What constitutes charm? (a) a healthy body, (b) a trained mind, (c) a kind heart. 4. These are the qualities which win respect and honour.

A Year of Music for Organ and Choir

A Guide to Preacher, Organist and Choir Leader*

July 2	Organ Prelude	Meditation Pastorale Intermezzo Quartet "Cantilene" "St. Anne"	Deshayes Franck Callaerts Barnby Pierne Noble
	Anthem Offertory Organ Postlude		
July 9	Organ Prelude	"Suite Gothique" Chorale Menuet Prayer Quartet "Meditation" "Larghetto"	Boellmann Baumbach Guilmant Handel
	Anthem Offertory Organ Postlude		
July 16	Organ Prelude	"Siciliano" "Larghetto" Quartet Minuet in A March in C	Bach Mozart Wesley Boccherini Stults
	Anthem Offertory Organ Postlude		
July 23	Organ Prelude	Cantilene in A Flat "Place of God" Quartet—"God Is a Spirit" Menuetto from Septett op. 2 "Sorti"	Wolstenholme Shure Bennett Beethoven Fryssinger
	Anthem Offertory Organ Postlude		
July 30	Organ Prelude	Third Sonata Con Moto Maestoso Andante Tranquillo Quartet Meditation Toccata	Mendelssohn West d'Evry d'Evry
	Anthem Offertory Organ Postlude		
Aug. 6	Organ Prelude Anthem	Three Chorales Tenor Solo—"Today If Ye Will Hear His Voice" "Vision" Finale	Bach James H. Rogers Rheinberger Franck
	Offertory Organ Postlude		
Aug. 13	Organ Prelude	Andante Pastorale Tenor Solo—"God Is in Everything" Andantino Arioso	Maquire Wareing Joseph W. Clokey Rheinberger Delibes
	Anthem Offertory Organ Postlude		
Aug. 20	Organ Prelude Anthem	Miniature Suite Tenor Solo—"Morning Hymn" Cantabile Toccata	James H. Rogers Georg Henschel Pierne James H. Rogers
	Offertory Organ Postlude		
Aug. 27	Organ Prelude	Aria Prelude Contralto Solo—"I Will Lift Up Mine Eyes Unto the Hills" Andantino Air	J. S. Bach Kistler Stoughton Faure Handel
	Anthem Offertory Organ Postlude		
Sept. 3	Organ Prelude	Largo Song Without Words Chorus and Soprano Solo —"The Omnipotence" Cavatina O Sanctissima	Handel Thome Schubert Raff Frederick Lux
	Anthem Offertory Organ Postlude		
Sept. 10	Organ Prelude	Ave Maria Sursum Corda Soprano and Contralto Duet "Priere a Notre Dame" "Larghetto"	Bach-Gounod Edward Elgar Bruno Huhn Boellmann Handel
	Anthem Offertory Organ Postlude		

(Turn to page 42)

*A word of appreciation should go to the ministers and choir directors who have permitted us to examine musical programs. This program is based largely on their selections.

CHURCH GIVING THROUGH A DECADE

The figures below are based on the reports of the United Stewardship Council and is based on reports of twenty-two denominations in the United States and three in Canada. It is an index rather than exact figure as hundreds of lesser denominations are not included in the compilation.

The giving of the twenty-two Protestant bodies was:

Year	Total Gifts for All Purposes	Total Gifts for Congregational Expenses
1929	\$514,992,105	\$406,069,808
1930	507,491,165	401,213,150
1931	475,685,894	382,090,994
1932	418,621,531	338,302,278
1933	348,715,381	284,070,331
1934	299,416,781	246,232,501
1935	304,692,499	251,347,435
1936	315,438,747	258,167,763
1937	330,040,935	272,964,746
1938	342,354,360	286,202,485

The following table shows the trend in per capita giving:

Year	Per Capita Gifts All Purposes	Congregational Purposes
1929	\$22.04	\$17.38
1930	23.38	18.08
1931	22.62	17.67
1932	19.02	14.56
1933	16.11	12.70
1934	12.07	9.92
1935	12.10	9.98
1936	12.46	10.20
1937	13.25	10.96
1938	13.62	11.38

PENSIONS TO EPISCOPAL CLERGY- MEN HIGHER, FUND REPORTS

Pensions to Episcopal clergymen average approximately \$1,000 a year in comparison to payments of \$792 ten years ago and \$556 in 1922, according to the twenty-first annual report of the Church Pension Fund of the Protestant Episcopal Church. The fund, the report announced, is paying pensions at the rate of \$1,341,000 a year and is carrying on its books assets valued at \$32,989,500.

J. P. Morgan, treasurer, also reported that the fund "has suffered to an almost negligible degree from defaults in interest."

In his report as executive vice president, Bradford B. Locke state that since the fund started in 1917 it has paid over \$16,000,000 in pensions to aged and infirm Episcopal clergymen or to widows and children of clergymen. He also declared that the fund is paying annual pensions in a total amount which is 41 per cent greater than originally planned.

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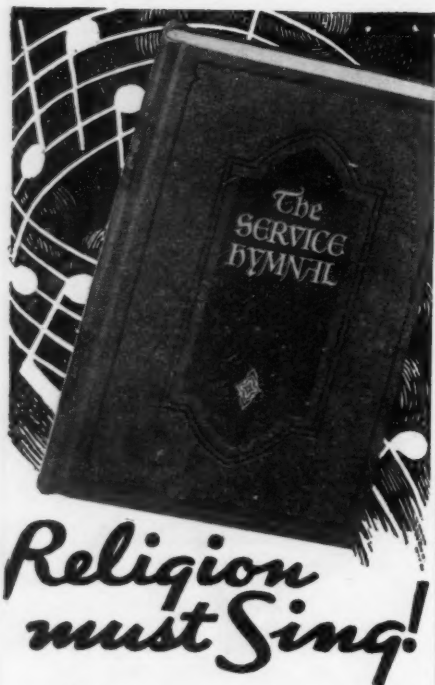


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Sup't..... Add.....

Choir Director..... Add.....

Music Program

(From page 40)

Sept. 17 Organ Prelude	Chorale Prelude, "Our Father, Who Art in Heaven"	J. S. Bach
	Concerto in G Minor	G. F. Handel
Anthem	Chorale Improvisation	Sigfried Karg-Elert
Choir Anthem	Soprano Solo—"The Message"	J. F. Kursteiner
Offertory	Chorus "Vision"	W. Frank-Harling
Organ Postlude	Finale—"First Sonata"	Josef Rheinberger
		Alexandre Guilmant
Sept. 24 Organ Prelude	Largo	John Marsh
	Maestoso	L. Niedermeyer
Choir Anthem	Chorus	Van Denman Thompson
Anthem	Quartet	James H. Rogers
Offertory	Andantino	M. G. Fischer
Organ Postlude	"Carillon"	Henry Purcell
Oct. 1 Organ Prelude	First Symphony	Louis Vierne
	Prelude	
	Andante	
Anthem	Chorus and Contralto Solo	Harvey B. Gaul
Offertory	"Cantilene"	Alexandre Guilmant
Organ Postlude	Allegro Vivace	Louis Vierne
Oct. 8 Organ Prelude	Prelude	Seth Bingham
	Chorale	J. S. Bach
Choir Anthem	Chorus	Horatio W. Parker
Offertory	"Andante Cantabile"	Charles M. Widor
Organ Postlude	Fugue	Seth Bingham
Oct. 15 Organ Prelude	"Andantino"	Cesar Franck
	"Piece Symphonique"	Charles Tournemire
Anthem	Trio from "Elijah"	Mendelssohn
Choir Anthem	Chorus	Arthur S. Sullivan
Offertory	"Aria Semplice"	Sigfrid Karg-Elert
Organ Postlude	"Intermezzo"	Max Reger
Oct. 22 Organ Prelude	Tenth Concerto	G. F. Handel
	Adagio	
	Aria	
Choir Anthem	Chorus	H. A. Chambers
Offertory	Andantino	Samuel Wesley
Organ Postlude	Allegro—"Tenth Concerto"	G. H. Handel
Oct. 29 Organ Prelude	Pres De La Mer	Arensky
	Andante Con Moto	E. Shand
	Ave Maria	Schubert
Choir Anthem	Chorus	Geoffrey Shaw
Offertory	"Morning Chimes"	Chauvet
Organ Postlude	Pilgrim Chorus	Wagner
Nov. 5 Organ Prelude	Second Symphony	Louis Vierne
	Allegro	
	Chorale	
Anthem	Chorus and Solos	Edward German
Offertory	"Deuxieme Meditation"	Alexandre Guilmant
Organ Postlude	"Finale" Second Symphony	Louis Vierne
Nov. 12 Organ Prelude	Andante Con Moto	
	Allegro Non Troppo	
	Elegy in F Minor	
Choir Anthem	Chorus	Philip James
Offertory	Andante in B Minor	
Organ Postlude	Improvisation on "Induant Justitiam"	
Nov. 19 Organ Prelude	Allegro Moderato, Second Sonata	Alexandre Guilmant
	Pensee d'Automne	Philip James
	Soprano Solo—"Gifts"	Joseph W. Clokey
Anthem	Chorus	Cuthbert Harris
Choir Anthem	Adagio	Charles M. Widor
Offertory	Toccata	Cesar Franck
Organ Postlude		
Nov. 26 Organ Prelude	Sixth Sonata—"Our Father Which Art in Heaven"	Felix Mendelssohn
	Tenor Solo—"Morning Hymn"	Max Spicker
Anthem		
Offertory	Chorale Prelude—"Hark! a	

	Organ Postlude	Voice Saith, All Are Mortal" Improvisation—"A Mighty Fortress Is Our God"	J. S. Bach Sigfried Karg-Elert
Dec. 3	Organ Prelude	"Suite Gothique" Chorale Menuet Prayer	Boellmann
	Choir Anthem Offertory Organ Postlude	Chorus "Meditation" "Larghetto"	John Stainer Guilmant Handel
Dec. 10	Organ Prelude	Tenth Concerto Adagio Aria	G. F. Handel
	Choir Anthem	Chorus 1623 Melody; arranged	George Ross
	Offertory Organ Postlude	Andantino Allegro—"Tenth Concerto"	Samuel Wesley G. F. Handel
Dec. 17	Organ Prelude	Second Sonata Allegro—Larghetto—Allegro Vivace Noel Landuedocien (Southern French)	Guilmant
	Anthem	Soprano Solo—"No Lullaby Need Mary Sing"	Joseph Clokey
	Offertory Organ Postlude	"When a Babe Was Born" Puer Natus (Fourteenth Century)	Philip James Guilmant
Dec. 24	Organ Prelude	Overture—"The Messiah" "In Dulce Jubilo"	Handel Karg-Elert
	Anthem Anthem Offertory	"The Three Kings" "Sing, O Heavens" "O Jesu, Joy of All My Heart"	Healey Willan Berthold Tours
	Organ Postlude	"Worthy Is the Lamb" "The Messiah"	J. S. Bach Organ transcription
Dec. 31	Organ Prelude	Meditation Andante Adagio	Dubois Godard Faulkes
	Choir Anthem Offertory Organ Postlude	Chorus Adagio (First Symphony) Communion Meditation	Eric H. Thiman Maquaire Guilmant
Jan. 7	Organ Prelude	"Memento Rerum Conditor" "Sinfonia" "Ave Maria"	Edwin Evans Liszt-Lemare Gounod
	Choir Anthem Offertory Organ Postlude	Chorus Andante Tranquillo "Fanfare"	Van Denman Thompson Westbrook Ascher
Jan. 14	Organ Prelude	Andantino Larghetto "Prayer"	Bellerby Beethoven C. J. Grey
	Anthem Offertory Organ Postlude	Chorus and Soprano Solo "Air in D Major" "March in C"	Fred Field Bullard J. S. Bach Guilmant
Jan. 21	Organ Prelude	Sixth Sonata Chorale, "Our Father Which Art in Heaven" Fugue Finale	Mendelssohn
	Anthem	Tenor Solo and Chorus from "Ninety-fifth Psalm"	Mendelssohn
	Offertory	Choral Prelude—"Our Father Which Art in Heaven"	J. S. Bach
	Organ Postlude	Triumphal Chorus	Guilmant
Jan. 28	Organ Prelude	Toccato and Fugue in D Minor Piece Heroique	J. S. Bach Cesar Franck
	Anthem Offertory	The Two Choirs "Lord, All My Heart Is Fixed on Thee"	George M. Garrett
	Organ Postlude	Chorale Improvisation on "St. Anne"	Karg-Elert T. Tertius Noble

(Turn to page 44)

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THE WORLD COUNCIL OF CHURCHES

Purpose

What Is the Proposed World Council of Churches?

It is a plan for Christian unity which will furnish Christians of the world, now separated in many different denominations, countries and movements, an official common center through which they may speak and act together on points upon which they all agree.

Functions

What Will Be the Functions of the World Council?

The principal functions of the Council, as at present conceived, will be:

To facilitate common action when there is agreement, and to conduct studies on points on which there is disagreement.

To co-operate with denominational federations of world-wide scope and with other inter-denominational movements.

To call world conferences on specific subjects, as occasion may require, such conferences to be authorized to publish their own findings, and to appoint commissions for the study of specific subjects that are of importance to all Christian churches.

To carry on the work for Christian unity now being done by existing agencies, the ultimate aim of which is to establish a united church.

Organization

How Will the Council be Organized?

The Council will function through two main bodies. The first will be the Assembly, which shall consist of not more than 450 members, appointed directly by the participating churches throughout the world. This Assembly ordinarily will meet but once every five years and it will elect its own officers. Approximately one-third of its members will be laymen and laywomen. The second body will be a Central Committee to act for the Assembly between its meetings. This Central Committee will consist of not more than 90 members, designated by the churches from among the members of the Assembly in the same geographical and denominational ratio as the Assembly. The Committee will elect its own officers and name its own executive and secretarial staff. It will meet once a year.

In addition to these bodies special commissions will represent the Council on specific matters which they may be appointed to consider.

Membership

Who Is Eligible for Membership in the World Council?

All those churches which express their agreement with the basis upon

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Music Program

(From page 43)

Feb. 4	Organ Prelude	Meditation Andante Adagio Chorus Adagio (First Symphony) Communion Meditation	Dubois Godard Faulkes John Goss Maquaire Guilmant
	Choir Anthem Offertory Organ Postlude		
Feb. 11	Organ Prelude	Toccata and Fugue in D Minor Piece Heroique "Ave Maria" "Worship" "Lord, All My Heart Is Fixed on Thee" Chorale Improvisation on "St. Anne"	J. S. Bach Franck Gounod Geoffrey Shaw Karg-Elert T. Tertius Noble
	Anthem Offertory Organ Postlude		
Feb. 18	Organ Prelude	"Third Chorale" Choral Prelude on "Rockingham" Chorus "Introitus" "Carillon-Sortie"	Franck T. Tertius Noble Percy W. Whitlock Karg-Elert Mulet
	Choir Anthem Offertory Organ Postlude		
Feb. 25	Organ Prelude	First Movement (First Symphony) Prelude to Act Three (Kunihild) The Two Choirs Adagio	Louis Vierne Cyrill Kistler Frances McCollin Franz Ries
	Anthem Offertory		
Mar. 3	Organ Prelude	"Suite Gothique" Chorale Menuet Prayer Chorus and Soprano Solo "Meditation" "Larghetto"	Boellmann J. S. and H. A. Matthews Guilmant Handel
	Anthem Offertory Organ Postlude		
Mar. 10	Organ Prelude	Sixth Sonata Chorale—"Our Father Which Art in Heaven" Andante Sostenuto Allegro Molto Finale Chorus and Tenor Solo "Lamb of God, Our Saviour" Fugue—"Sixth Sonata"	Mendelssohn J. V. Roberts J. S. Bach Mendelssohn
	Anthem Offertory Organ Postlude		
Mar. 17	Organ Prelude	LeChemin du Paradis Triumphal March Les Rameaux Chorus and Quartet Chorale Prelude—"O World, I E'en Must Leave Thee" Gloria in Excelsis	Westbrook Lemmens Faure Henry Gadsby Karg-Elert Marchant
	Anthem Offertory Organ Postlude		
Good Friday	Organ Prelude	"The Seven Last Words"—An Organ Interpretation	
Mar. 22	Organ Prelude	Prelude and Good Friday Music (Parsifal) Gethsemane "Hark! a Voice Saith, All Are Mortal" "Ave Verum" "The Man of Nazareth" Passion Chorale—"O Sacred Head, Now Wounded" Akkegretto (Seventh Symphony)	Wagner-Lemare Patrik Vretblad J. S. Bach Mozart James H. Rogers J. S. Bach Beethoven
Easter Sunday	Organ Prelude	Chorale Prelude Third Chorale	J. S. Bach Cesar Franck
Mar. 24	Carol Anthem	Chorus and Quartet Soprano Solo—"Resurrection" Chorus and Tenor Solo Chorale Prelude	Vulpus-Whitehead George Henschel Francis W. Snow J. S. Bach
	Anthem Offertory		

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World Council

(From page 44)

which the Council is founded, each church being responsible for its own interpretation of its acceptance.

Authority

What Authority Will the Council Have Over Individual Denominations?

None. Denominations, either singly or jointly, may designate the Council to speak or act for them on specific subjects. The Council will, however, offer counsel and provide opportunity for united action in matters of common interest.

Relationships

What is to be the Relationship of this proposed World Council to the existing agencies of unity,—national, state and local?

The World Council will be a natural culmination and in no sense a rival of these other agencies. It will depend for its success upon the degree of unity which is realized in each of them.

Finances

How will the Council be Financed?

Ultimately it is hoped that each geographical and denominational division of the Council will bear its proportional share of the financial load, on a basis agreeable to all such divisions. In the meantime, provisional committees in various parts of the world must raise the funds necessary to maintain and extend the co-operation already existing, until it can be taken over by the World Council.

Founding

When will the Council be Formed?

As soon as the constitution has been ratified by a sufficient number of those churches that took part in the Oxford and Edinburgh Conferences.

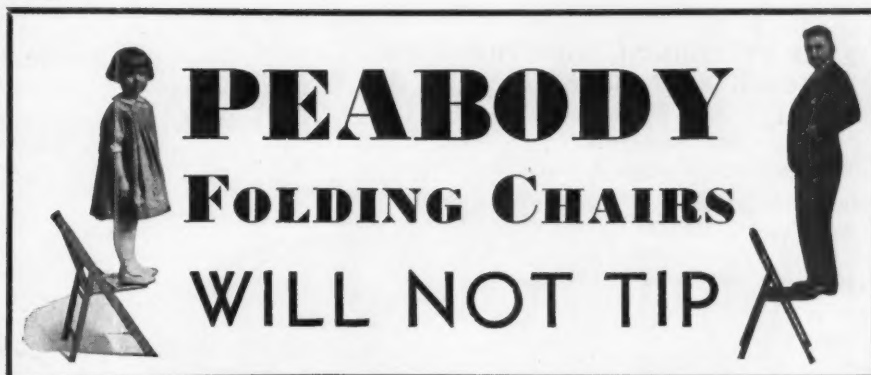
Program

How will the World Council help us here in America?

There are four distinct ways in which the Council will benefit Christians in America:

1. It will provide a symbol which will express to the imagination of men everywhere the high degree of Christian unity which already exists.
2. It will furnish a means of contact through which many agencies for church co-operation in all countries may be co-ordinated and simplified.
3. It will offer the opportunity to laymen and laywomen, who are to be represented in its governing body, to take their full share of the work of the Council and of its national sections.
4. It will set an example of worldwide unity which may find application in other phases of our political and social life.

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Music Program

(From page 44)

	Organ Postlude	"O, Sons and Daughters of the Lord"	Guilmant
Mar. 31	Organ Prelude	Concerto in G Minor	Handel
		Adagio	
		Andante	
		Allegro	
		Allegro Vivace	
	Anthem	Chorus and Contralto Solo	Samuel S. Wesley
	Offertory	"O God, Thou Faithful God"	Karg-Elert
	Organ Postlude	Toccata in C Major	Percy E. Fletcher
April 7	Organ Prelude	"Rhapsodie" on Breton Melodies	Saint-Saens
	Anthem	The Chancel and Junior Choirs	W. H. Neidlinger
	Offertory	"The King of Love My Shepherd Is"	T. Tertius Noble
	Organ Postlude	"Intermezzo"	Max Reger
April 14	Organ Prelude	"Suite Gothique	Boellmann
		Chorale	
		Menuet	
		Prayer	
	Anthem	Chorus and Soprano Solo	Myles B. Foster
	Offertory	"Meditation"	Guilmant
	Organ Postlude	"Larghetto"	Handel
April 21	Organ Prelude	"Rhapsodie" on Breton Melodies	Saint-Saens
	Anthem	Motet—Soprano Solo and Chorus—"Hear My Choral Prelude on "Rockingham"	
	Offertory		
	Organ Postlude	"Intermezzo"	T. Tertius Noble
			Max Reger
April 28	Organ Prelude	Meditation	Dubois
		Andante	Godard
		Adagio	Faulkes
	Anthem	Chorus and Soprano Solo	Edward German
	Offertory	Adagio (First Symphony)	Maquaire
	Organ Postlude	Communion Meditation	Guilmant
May 5	Organ Prelude	Toccato and Fugue in D Minor	J. S. Bach
		Piece Heroique	Franck
		"Ave Maria"	Gounod
	Choir Anthem	Chorus	Henry Gadsby
	Offertory	Lord, All My Heart Is Fixed on Thee"	Karg-Elert
	Organ Postlude	Chorale Improvisation on "St. Anne"	T. Tertius Noble
May 12	Organ Prelude	Thrd Sonata	Mendelssohn
		Prelude in G Major	
		Con Moto Maestoso	
		Andante Tranquillo	
		Prayer," Part 1	Mendelssohn
	• Anthem	Motet—"Head My Prayer," Part 2	Mendelssohn
	Offertory	Second Sonata	
		Grave	
		Adagio	Mendelssohn
		Allegro	Mendelssohn
	Organ Postlude	March from "Athalia"	
May 19	Organ Prelude	Fantaisie	Franck
		Meditation	Guilmant
	Choir Anthem	Chorus	Frank Scherer
	Offertory	Cantabile	Franck
	Organ Postlude	Grand Chorus	Guilmant
May 26	Organ Prelude	"Suite Gothique	Boellmann
		Chorale	
		Menuet	
		Prayer	
	Anthem	Chorus and Soprano Solo	Harvey B. Gaul
	Offertory	"Meditation"	Guilmant
	Organ Postlude	"Larghetto"	Handel
June 2	Organ Prelude	"Third Chorale"	Franck
		Chorale Prelude on "Rockingham"	
	Anthem	Chorus and Soprano Solo	T. Tertius Noble
			W. H. Neidlinger

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Federal Council of Churches*(From page 46)*

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NEGRO METHODISTS TO UNITE

Unification of the three Negro Methodist denominations, representing more than 1000,000 families, was foreseen here at the 123rd annual Philadelphia conference of the African Methodist Episcopal Church.

The new organization will not, however, include Negro Methodists now a part conference of the Methodist Church. To be included are the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church and the African Methodist Episcopal Church.

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EVERETT PIANO COMPANY, SOUTH HAVEN, MICH.**Music Program***(From page 46)*

	Offertory	"Introitus"	Karg-Elert
	Organ Postlude	"Carillon-Sortie"	Mulet
June 9	Organ Prelude	Chorale Preludes	
		"In Thee, O Lord, Have I Trusted"	Handel
		"Grant Me True Courage, Lord"	Bach
		"Father, We Pray Unto Thee"	Drozdoft
	Choir Anthem	Chorus	T. Tertius Noble
	Offertory	Chorale Prelude—"Let My Prayer Come Into Thy Presence"	Purcell
	Organ Postlude	Chorale Prelude—"The Heavens Are Telling"	Beethoven
June 16	Organ Prelude	"Aria"	Bach
	Choir Anthem	"Let the Nations Be Glad and Rejoice"	Kinder
	Offertory	Baritone Solo—"My God, My Father"	Dubois
	Organ Postlude	Spring Song	Grieg
June 23	Organ Prelude	Meditation	John Wiegand
	Choir Anthem	"God Is a Spirit"	Kopyloff
	Offertory	Legende	Wienieski
	Organ Postlude	"Postlude"	Antonio Mauro
June 30	Organ Prelude	"Prelude in G"	Kramer
	Anthem	"Jesu, Lord Jesu" (Crucifixion)	Stainer
	Offertory	"Into the Woods"	Briel
	Organ Postlude	Sonata 3 (First Movement)	Mendelssohn

THE CHURCH YEAR

July 1, 1939 June 30, 1940

In arranging this calendar we have followed the suggestion of the committee on worship of the Federal Council of the Churches of Christ in America, using the term Kingdomtide which parallels the Sundays following Trinity. Supplementary material makes it possible to construct any calendar desired by the user.

Regarding the use of Kingdomtide the Council's committee says:

"Kingdomtide is a word coined to stress Jesus' ideal of the Kingdom of God on earth. The keynote for Kingdomtide is in our Lord's Prayer, 'Thy Kingdom Come.' It is the church in action, reaching out toward its supreme goal. The worship of God has been called the one distinctive task of the church. Prof. Brightman says that the supreme consummation of worship and the very goal of the universe itself is the Community of Love, or as Josiah Royce called it, 'The Beloved Community.' Here is a season for exploration.

"In Kingdomtide the pulpit has its largest range and freedom. The doctrines of Christmastide and Epiphany and the other seasons come to a focus in Kingdomtide and their ethical implications can now be carried into every area of experience—individual, family, community, industrial, national, as well as into interchurch, interracial and international relationships—for the building of a more Christian world.

"In the summer months church programs may cover youth activities, nature study, wood craft, scouting and camping, young people's and adult summer conferences, training schools, outdoor worship, etc. In the fall usually comes the renewal of church program and work.

"There are great Sundays for observance in Kingdomtide, which become dramatic centers for developing the idea, 'Thy Kingdom come,' such as, Children's Day, ('The Kingdom belongs to them'), Nature Sundays (God's majesty and beauty in nature), Independence Day, Labor Sunday, World Temperance Day, Reformation Day (Luther posting his theses), All Saints' Day, World Peace Sunday, Armistice Day, and Thanksgiving Sunday. The Christian Year might well be brought to a finale on Thanksgiving Day with united services of both triumphant music and pulpit forecasts, all foreshadowing Advent."

1939

JULY

- July 2—The Fourth Sunday in Kingdomtide
(4th Sunday after Trinity)
- July 9—The Fifth Sunday in Kingdomtide
(5th Sunday after Trinity)
- July 16—The Sixth Sunday in Kingdomtide

OLD HOME CHURCH SUNDAY, AUGUST 20

★

Add this date to your summer calendar. Many churches this year will celebrate "Old Home Church Sunday," on August 20. Why not develop a worthwhile program and try to woo back the oldtimers who remember your church "way back when." The average church will profit by such a day in mid summer.

- (6th Sunday after Trinity)
- July 23—The Seventh Sunday in Kingdomtide
(7th Sunday after Trinity)
- July 30—The Eighth Sunday in Kingdomtide
(8th Sunday after Trinity)

AUGUST

- Aug. 6—The Ninth Sunday in Kingdomtide
(Transfiguration)
- Aug. 13—The Tenth Sunday in Kingdomtide
(10th Sunday after Trinity)
- Aug. 20—The Eleventh Sunday in Kingdomtide
(11th Sunday after Trinity)
- Aug. 27—The Twelfth Sunday in Kingdomtide
(12th Sunday after Trinity)

SEPTEMBER

- Sept. 3—Labor Sunday
(13th Sunday after Trinity)
- Sept. 10—The Fourteenth Sunday in Kingdomtide
(14th Sunday after Trinity)
- Sept. 17—The Fifteenth Sunday in Kingdomtide
(15th Sunday after Trinity)
- Sept. 24—The Sixteenth Sunday in Kingdomtide
(16th Sunday after Trinity)

OCTOBER

- Oct. 1—The Seventeenth Sunday in Kingdomtide
(17th Sunday after Trinity)
- Oct. 8—The Eighteenth Sunday in Kingdomtide
(18th Sunday after Trinity)
- Oct. 15—The Nineteenth Sunday in Kingdomtide
(19th Sunday after Trinity)
- Oct. 22—The Twentieth Sunday in Kingdomtide
(20th Sunday after Trinity)
- Oct. 29—Reformation Sunday
(21st Sunday after Trinity)

NOVEMBER

- Nov. 5—World Peace Sunday
(22nd Sunday after Trinity)

- Nov. 12—The Twenty-third Sunday in Kingdomtide
(23rd Sunday after Trinity)
- Nov. 19—The Twenty-fourth Sunday in Kingdomtide
(24th Sunday after Trinity)
- Nov. 26—Thanksgiving Sunday
(Sunday before Advent)

DECEMBER

- Dec. 3—The First Sunday in Advent
- Dec. 10—The Second Sunday in Advent
(Bible Sunday)
- Dec. 17—The Third Sunday in Advent
- Dec. 24—The Fourth Sunday in Advent
(The Sunday before Christmas)
- Dec. 31—The First Sunday after Christmas

1940

JANUARY

- Jan. 6—(Saturday) Epiphany
- Jan. 7—First Sunday after Epiphany
- Jan. 14—Second Sunday after Epiphany
- Jan. 21—Septuagesima Sunday
- Jan. 28—Quinquagesima Sunday

FEBRUARY

- Feb. 4—Quinquagesima Sunday
- Feb. 7—Ash Wednesday
- Feb. 11—The First Sunday in Lent
- Feb. 18—The Second Sunday in Lent
- Feb. 25—The Third Sunday in Lent

MARCH

- Mar. 3—The Fourth Sunday in Lent
- Mar. 10—The Fifth Sunday in Lent
- Mar. 17—Palm Sunday
- Mar. 24—Easter Day
- Mar. 31—The First Sunday after Easter

APRIL

- Apr. 7—The Second Sunday after Easter
- Apr. 14—The Third Sunday after Easter
- Apr. 21—The Fourth Sunday after Easter
- Apr. 28—The Fifth Sunday after Easter

MAY

- May 5—Sunday after Ascension Day
- May 12—Whitsunday, Festival of the Christian Home
- May 19—Trinity Sunday
- May 26—The First Sunday in Kingdomtide

JUNE

- June 2—The Second Sunday in Kingdomtide
(1st Sunday after Trinity)
- June 9—Children's Day
(2nd Sunday after Trinity)
- June 16—The Third Sunday in Kingdomtide
(3rd Sunday after Trinity)
- June 23—The Fourth Sunday in Kingdomtide
(4th Sunday after Trinity)
- June 30—The Fifth Sunday in Kingdomtide
(Turn to page 50)

NCCJ "ROUND TABLES"

Are Agencies of Cooperation in Your Community

●

In hundreds of communities throughout the country "round tables" of the National Conference of Christians and Jews exist as agencies of cooperation among Protestants, Catholics and Jews.

These "round tables" explore the causes of misunderstanding among different faiths, seek to remove prejudice in the community, and mobilize citizens of all faiths for joint action on matters of common concern to them as citizens.

NCCJ "round tables," supported by religious leaders, are a guarantee in a world distracted by racial and religious hostilities that "it will not happen here." They demonstrate that men may hold firmly to their own religious convictions and yet work with others in harmonious and friendly fashion in community tasks, and support the spiritual ideals that they share together.

Join your local "round table" today. If none exists in your community and you would like to organize one, write to national headquarters for plans and programs.

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Everett R. Clinchy, Ph.D.
Editorial Secretary
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Table of Moveable Dates

To aid ministers in seeing the church years ahead this table is included. It gives dates of the movable festivals through 1946.

Year	First Sunday in Advent	Number Sundays in Epiphany	Ash Wednesday	Easter	Whit-Sunday	Trinity Sunday	Number Sundays in Kingdomtide to Thanksgiving
1939	Dec. 3	7	Feb. 22	Apr. 9	May 28	June 4	25
1940	Dec. 1	5	Feb. 7	Mar. 24	May 12	May 19	27
1941	Nov. 30	7	Feb. 26	Apr. 13	June 1	June 8	24
1942	Nov. 29	6	Feb. 18	Apr. 5	May 24	May 31	25
1943	Nov. 28	9	Mar. 10	Apr. 25	June 13	June 20	22
1944	Dec. 3	7	Feb. 23	Apr. 9	May 28	June 4	25
1945	Dec. 2	6	Feb. 14	Apr. 1	May 20	May 27	26
1946	Dec. 1	8	Mar. 6	Apr. 21	June 9	June 16	23

The Church Year

(From page 48)

domtide
(5th Sunday after Trinity)

THE SEASONS AND FESTIVALS OF THE CALENDAR YEAR

The Seven Seasons

1. *Advent*—Season of Expectancy. Always 4 Sundays.
2. *Christmastide*—Season of the Nativity. Always 2 Sundays.
3. *Epiphany*—Season of the Evangel. From 4 to 9 Sundays, depending on the date of Easter.
4. *Lent*—Season of Renewal. Always 6 Sundays.
5. *Easter tide*—Season of the Resurrection. Always 7 Sundays.
6. *Whitsuntide*—Season of the Baptism of the Holy Spirit. Always 2 Sundays.
7. *Kingdomtide*—Season of Church and Kingdom Loyalties. From 22 to 27 Sundays, depending on the date of Easter.

Fixed Festivals

- December 24—Christmas Eve.
- December 25—The Nativity.
- January 1—Festival of the Christening. New Year's Day.
- January 5—Twelfth Night: Epiphany Eve.
- January 6—Epiphany.
- February 2—Presentation of Jesus in the Temple.
- March 25—The Annunciation.
- August 6—The Transfiguration.
- October 31—Reformation Day.¹
- November 1—All Saints' Day.
- November 2—All Souls' Day.

Movable Festivals

- Advent*—Beginning the Sunday nearest November 30.
- Easter Day*—Always the first Sun-

1. Reformation Day commemorates Martin Luther's posting on the door of the Cathedral Church at Wittenburg the ninety-five theses he proposed to defend. This was October 31, 1517. The Sunday preceding or following October 31 is observed in practically all Lutheran Churches and sometimes in others.

day after the full moon which happens upon or next after March 21.

Ash Wednesday—The beginning of Lent. The forty-six days before Easter.

Passion Sunday—Two Sundays before Easter.

Maundy Thursday—In Holy Week.

Good Friday—In Holy Week.

Palm Sunday—The Sunday before Easter.

Ascension Day (Holy Thursday)—Forty days after Easter.

The Sunday After Ascension Day—Next before Whitsunday.

Whitsunday or Pentecost — Fifty days after Easter.

Trinity Sunday—The Sunday after Pentecost.

Kingdomtide—Beginning the Sunday after Trinity.

Other Movable Festivals

The following days, of varying significance and recognition, are coming to be frequently observed:

Bible Sunday—The Second Sunday in Advent.

*Christmas Sunday*²—The Fourth Sunday in Advent.

*Missionary Day*¹—The First Sunday after Epiphany.

*Race Relations Day*³—The Sunday nearest February 12 (Lincoln's Birthday).

*Brotherhood Day*⁸ — The Sunday nearest February 22 (Washington's Birthday).

*The World Day of Prayer*¹—The First Friday in Lent.

*The Day of Prayer for Students*⁵—The Third Sunday in February.

*Stewardship Day*¹—The Fourth or some Sunday in Lent.

*Rural Life Sunday*⁶—The Fifth Sunday after Easter.

*Young People's Day*¹—Some Sunday in Eastertide.

*The Festival of the Christian Home*¹—The Second Sunday in May.

*Christian Unity Sunday*¹ — Whitsunday (Pentecost).

Children's Day—The Second Sunday in June.

*Nature Sunday*¹—The last Sunday in June.

*Labor Sunday*³—The Sunday before Labor Day.

*World Temperance Day*⁹—The Sunday nearest the first day of November.

*World Peace Sunday*³—The Sunday before Armistice Day, November 11.

Thanksgiving Sunday—The Sunday before Thanksgiving Day, and next before Advent.

*Thanksgiving Day*⁷—The last Thursday in November.

Special Weeks

The Week of Prayer—The first whole week in January.

Holy Week—The week preceding Easter.

Religious Education Week—The first whole week in October.

1. New designations made by this calendar. In case of the Festival of the Christian Home, this is a new name for Mother's Day.

2. In the Episcopal Church the Sunday after Christmas is more likely to be observed as Christmas Sunday.

3. Designated by the Federal Council of Churches.

4. Designated by the Foreign Missions Conference of North America and the Council of Women for Home Missions. Annually observed in more than fifty countries.

5. Designated by the World Student Christian Federation as a Day of Prayer for students throughout the world.

6. Designated the Fifth Sunday after Easter by the Home Missions Council and the Federal Council of Churches. Its place in the calendar is suggested by the old Rogation Days.

7. By Proclamation of the President of the United States.

8. Designated by the National Conference of Jews and Christians. A suggestion to change the date to the Sunday preceding Thanksgiving is under consideration.

9. Designated by the International Council of Religious Education.

THE PLACING OF EASTER

In A. D. 325 the Council of the Christian Churches at Nicaea in Asia Minor (present-day Nice or Isnik, in Asiatic Turkey) drew up the Nicene Creed, and also decided that Easter shall be on the first Sunday following the Paschal Full Moon which happens upon or next after the 21st of March. The principal reason was that the pilgrims needed moonlight to travel on their way to the great yearly Easter festivities. The date of Easter thus may vary between March 22 and April 25, over a period of 35 days.

Because of this wide fluctuation the British Parliament in 1928 passed a permissive statute with the purpose of bringing Easter within the "orderly scope of a solar measurement of time," determining provisionally that it should be "the first Sunday after the second Saturday in April." This reduces the range of variation less than a week. But the change was to await international consent and that has so far not been obtained.

If Paschal Full Moon falls on a Sunday, then Easter Day is the next Sunday. The Paschal Full Moon is the

Fourteenth Day of a Lunar month reckoned according to an ancient ecclesiastical computation and not the real or astronomical full moon.

Lent, the great period of fasting in the Christian Church, begins on Ash Wednesday, which comes 40 days previous to Easter Sunday, not counting Sundays.

Lent originally was a period of but 40 hours. Later it comprised 36 days of fasting, omitting all the Sundays and also all the Saturdays except one. Pope Gregory added Ash Wednesday to the fast, together with the remainder of that week.

The last seven days of Lent constitute Passion Week, or Holy Week, beginning with Palm Sunday. The last Thursday—Maundy Thursday—commemorates the institution of the Eucharist.

The following day, Good Friday, commemorates the day of the crucifixion. Mohammedans celebrate Friday as the day of Adam's creation. Among Germans Friday was sacred to the goddess-mother, wife of Odin.

Easter is the chief festival of the Christian year, commemorating the resurrection of Christ. It occurs about the same time as the ancient heathen Roman celebration of the Vernal Equinox, the arrival of Spring. In the second century, A. D., Easter Day was, among Christians in Asia Minor, the 14th of Nisan, the seventh month of the Jewish calendar. The Christians in Europe observed the nearest Sunday.

NAZI LAW ELIMINATES RELIGION FROM SCHOOLS

The Nazis have made what the Salzburg correspondent of the (Catholic) Universe describes as "a final effort to throttle once and for all the participation of children in all matters concerning religious teaching and practice."

By a new law, which became effective May 1:

1. All teachers must in principle do everything possible to avoid making their influence towards participation in any confessional organization or service.

2. No confessional "arrangements" (such as services, devotions, confession, holy communion, confirmation, choir practice, etc.) may be made by the school as such, or take place in any school room. It is also forbidden to all teachers to draw the attention of pupils to such services.

3. Any participation of the school in such church affairs is forbidden. In these are included masses, processions, religious examinations, etc. Funerals are excepted in the case of the deceased having a particularly close connection with the school.



Size No. 1

Cross, 12 inches high; thickness of metal, $\frac{1}{4}$ inch, and width, $1\frac{1}{2}$ inches. Three-step base; $4\frac{3}{4} \times 4$ inches and $2\frac{1}{2}$ inches high. Height of Cross, as mounted on base, $14\frac{1}{2}$ inches.

Price, \$15.00, delivery extra.

Size No. 2

Cross, 20 inches high; thickness of metal, $\frac{3}{8}$ of an inch, and width, $1\frac{1}{4}$ inches. Three-step base; 8×5 inches and 4 inches high. Height of Cross, as mounted on base, 24 inches.

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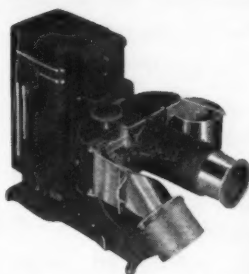
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4. Outside school hours it is not permitted for teachers either to conduct children to church or to control them

at church services. All corporate participation of school groups in such services is prohibited.

Church Membership in the United States

WE are listing here the religious sects and denominations of the United States together with the latest available figures regarding the number of churches and membership. Where we have been able to secure information regarding the headquarters of the group that is also included. Any figures on church membership are approximate. These are based on the members of confirmation age. Sources of material include *Information Service*, issued by the department of Research and Education of the Federal Council of the Churches of Christ in America, the *Christian Herald* statistics, the survey by the United States government, the *Handbook of American Churches of 1937* by Herman C. Weber issued by the Federal Council of the Churches of Christ in America and the denominational yearbooks. With all these sources we still urge the reader to remember that the figures are but "approximate."

Church Membership in the United States

We are indebted to "Information," publication of the Department of Research and Education of the Federal Council of Churches, for these figures. They are more inclusive than the totals given in the table prepared by the United Stewardship Council which appears on another page.

	Churches	Inclusive Membership	Membership 13 Yrs. and Over
"Protestant" Larger Bodies-----	205,577	35,833,475	31,489,161
Roman Catholic Church-----	18,428	21,322,688	15,492,016
Polish National Catholic Church	146	189,620	130,838
Eastern Orthodox Larger Bodies	602	992,043	787,925
Eastern Separate Body (Armenian Apostolic Church)----	52	108,000	95,950
Jewish Congregations -----	4,150	4,081,242	2,930,332
All Other Bodies-----	19,455	1,629,827	1,453,357
Grand Totals -----	248,410	64,156,895	52,379,579

CHURCHES OVER 50,000 MEMBERS

African Methodist Episcopal Church

A. M. E. Book Concern, 1226 North 19th Street, Philadelphia, Pennsylvania.
Churches, 7,115; membership, 581,750.

African Methodist Episcopal Zion Church

Headquarters, 424 South 6th Street, Louisville, Kentucky.
Churches, 4,205; membership, 520,671.

American Baptist Association

Headquarters, Texarkana, Arkansas-Texas.
Churches, 2,662; membership, 260,876.

American Lutheran Conference

A federation of five Lutheran denominations: The American Lutheran, Evangelical Lutheran Augustana Synod, Norwegian Lutheran Church of America, Lutheran Free Church and United Danish Evangelical Lutheran Church of America.
Churches 6,001; membership, 1,024,774.

Armenian Apostolic Church

Headquarters, 156 Fifth Avenue, New York City.
Churches, 52; membership, 95,950.

Assemblies of God

Headquarters, 336 West Pacific Street, Springfield, Missouri.
Churches, 3,580; membership, 176,914.

Christian Reformed Church

Headquarters, Grand Rapids, Michigan.
Churches, 290; membership, 80,664.

Churches of Christ

Churches, 6,226; membership, 433,714.

Church of Christ, Scientist

Headquarters, 107 Falmouth Street, Boston, Massachusetts.
Churches, 2,130; membership, 202,098.

Church of God

Headquarters, Anderson, Indiana.
Churches, 1,351; membership, 79,416.

Church of God in Christ (col.)

Headquarters, Memphis, Tennessee.
Churches, 1,200; membership, 190,470.

Church of Jesus Christ of Latter-Day Saints

Headquarters, Salt Lake City, Utah.
Churches, 1,519; membership, 578,267.

Church of the Brethren (Conservative Dunkers)

Headquarters, Elgin, Illinois.
Churches, 1,025; membership, 154,073.

Church of the Nazarene

Headquarters, 2923 Troost Avenue, Kansas City, Missouri.
Churches, 2,341; membership, 132,996.

Church of the United Brethren in Christ

Headquarters, United Brethren Building, Dayton, Ohio.
Churches, 2,823; membership, 374,024.

Colored Methodist Episcopal Church

Board of Publications, 109 Shannon Street, Jackson Tennessee.
Churches, 4,258; membership, 299,240.

Congregational and Christian Churches

Headquarters, 14 Beacon Street, Boston, Massachusetts.
Churches, 6,109; membership, 1,003,079.

Cumberland Presbyterian Church

Board of Publication, Nashville, Tennessee.
Churches, 1,096; membership, 66,452.



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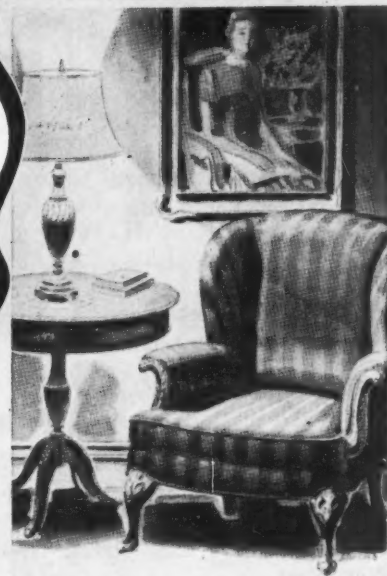
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Disciples of Christ

Headquarters, Missions Building, Indianapolis, Indiana.
Board of Publication, St. Louis, Missouri.
Churches, 8,056; membership, 1,484,337.

Evangelical Church

Headquarters, 3rd and Reily Streets, Harrisburg, Pennsylvania.
Churches, 1,890; membership, 212,560.

Evangelical and Reformed Church

Headquarters, Schaff Building, Philadelphia, Pennsylvania.
Churches, 2,915; membership, 651,467.

Federated Churches

Churches, 361; membership, 57,638.

Free Will Baptists

Weekly periodical "The Free Will Baptist," published from Ayden, North Carolina.
Churches, 397; membership, 78,227.

Greek Orthodox Church

Headquarters, 273 Elm Street, Astoria, Long Island, New York.
Churches, 260; membership, 290,000.

Independent Churches

Churches, 421; membership, 56,462.

International Church of the Foursquare Gospel

1100 Glendale Avenue, Los Angeles, California.
Churches, 367; membership, 219,050.

Jewish Congregations

Synagogue of America, 5 East 65th Street, New York, New York.
Synagogues, 4,150; membership, 2,930,332.

Methodist Episcopal Church

Headquarters, 150 Fifth Avenue, New York, New York.
Churches, 24,295; membership, 3,980,280.

Methodist Episcopal Church, South

Headquarters, 810 Broadway, New York City.
Churches, 16,320; membership, 2,495,100.

Methodist Protestant Church

Headquarters, 516 North Charles Street, Baltimore, Maryland.
Churches, 2,111; membership, 184,667.

National Baptist Convention, U. S. A.

Board of Publication, 412 Fourth Avenue, Nashville, Tennessee.
Churches, 24,000; membership, 3,473,930.

Northern Baptist Convention

American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pennsylvania.
Churches, 7,569; membership, 1,408,501.

Polish National Catholic Church

Churches, 146; membership, 130,838.

Presbyterian Church, U. S. A.

Headquarters, 156 Fifth Avenue, New York, New York.
Churches, 8,700; membership, 1,827,597.

Presbyterian Church, U. S.

Headquarters, 6-8 North 6th Street, Richmond, Virginia.
Churches, 3,493; membership, 460,480.

Primitive Baptists

Churches, 2,700; membership, 102,919.

Protestant Episcopal Church

Headquarters, 281 Fourth Avenue, New York City.
Churches, 7,364; membership, 1,361,167.

Reformed Church in America

25 East 22nd Street, New York, New York.
Churches, 724; membership, 156,794.

Religious Society of Friends (Orthodox)

Headquarters, Richmond, Indiana.
Churches, 678; membership, 71,190.

Reorganized Church of Jesus Christ of Latter Day Saints

Headquarters, Independence, Missouri.
Churches, 575; membership, 93,740.

Roman Catholic Church

Apostolic Delegate to the United States, 1811 Biltmore Street, Washington, D. C.
Churches, 18,428; membership, 15,492,016.

Russian Orthodox Church

Churches, 238; membership, 377,142.

Salvation Army

Headquarters, 120-130 West 14th Street, New York, New York.
Churches, 1,646; membership, 104,820.

Serbian Orthodox Church

Churches, 35; membership, 75,000.

Seventh Day Adventists

Headquarters, Takoma Park, Washington, D. C.
Churches, 2,362; membership, 151,987.

Southern Baptist Convention

Headquarters, 161 8th Avenue, North Nashville, Tennessee.
Churches, 24,844; membership, 4,315,270.

Synodical Lutheran Conference of N. A.

This synod comprises the Evangelical synod of Missouri, Ohio and other states, The Evangelical Lutheran Joint Synod of Wisconsin and other states, the Slovak Evangelical Lutheran Synod of the U. S. A., the Norwegian Synod of the American Evangelical Lutheran Church and the Negro Mission.
Churches, 5,153; membership, 1,073,173.

Syrian (Antiochian Orthodox Church)

Churches, 69; membership, 45,783.

Unitarian Churches

Headquarters, 25 Beacon Street, Boston, Massachusetts.
Churches, 377; membership, 58,361.

United Lutheran Church

Board of Publication, 1228 Spruce Street, Philadelphia, Pennsylvania.
Churches, 3,713; membership, 1,140,962.

United Presbyterian Church

Board of Publication, 208 9th Street, Pittsburgh, Pennsylvania.
Churches, 861; membership, 171,782.

Universalist Church

Headquarters, 176 Newbury Street, Boston, Massachusetts.
Churches, 536; membership, 51,322.

THESE CHURCHES HAVE JOINED WORLD COUNCIL

Australia: Presbyterian Church of Australia; Canada: Church of England in Canada, United Church of Canada; China: Church of Christ in China; Czechoslovakia: Evangelical Church of Bohemian Brethren; Esthonia: Evangelical Lutheran Church, Orthodox Church in Esthonia; Finland: Evangelical Lutheran Church; France: Eglise Reformee de France, Eglise Reformee d'Alsace et de Lorraine; Germany: Old Catholic Church of Germany; Great Britain: Baptist Union of Great Britain and Ireland, the Salvation Army; Holland: Old Catholic Church of Holland; India: Federation of Evangelical Lutheran Churches in India, Mar Thoma Syrian Church of Malabar; Latvia: Orthodox Church in Latvia; Lithuania: Reformed Church of Lithuania; Netherlands East Indies: Protestant Church of the Netherlands East Indies;

Poland: Evangelical Church of the Augsburgian Confession, United Evangelical Church, Polish National Catholic Church; Sweden: Church of Sweden; Switzerland: Old Catholic Church of Switzerland; United States of America: Congregational and Christian Churches, International Convention of the Disciples of Christ, Evangelical Church, United Lutheran Church in America, African Methodist Episcopal Church, Polish National Catholic Church of America, Roumanian Orthodox Episcopate in America, Evangelical and Reformed Church, Presbyterian Church in the United States of America, Presbyterian Church in the United States, Syrian Antiochian Church of North America; Yugoslavia: Old Catholic Church of Yugoslavia.



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Advent Christian Church

Headquarters, 104 Gilbert Street, Boston, Massachusetts.
Churches, 454; membership, 29,963.

African Orthodox Church

Headquarters, 111½ West 138th Street, New York, New York.
Churches, 14; membership, 3,200.

African Union Methodist Protestant Church

Headquarters, 702 Poplar Street, Wilmington, Delaware.
Churches, 650; membership, 21,394.

Albanian Orthodox Church

Churches, 10; membership, 3,200.

Amana Church Society

Churches, 7; membership, 647.

American Catholic Church

Headquarters, 6058 Dorchester Avenue, Chicago, Illinois.
Churches, 10; membership, 953.

American Ethical Union

Headquarters, 2 West 64th Street, New York, New York.
Churches, 7; membership, 2,652.

American Holy Orthodox Catholic Apostolic Eastern Church

Headquarters, 18 Mehanan Street, Brooklyn, New York.
Churches, 14; membership, 4,650.

American Moslem Brotherhood Association

Membership, 1,200.

American Old Catholic Church

Membership, 1,313.

American Rescue Workers

Churches, 45; membership, 1,911.

Apostolic Christian Church of America

Churches, 59; membership, 10,000.

Apostolic Episcopal Church

Headquarters, 9148 193rd Street, Hollis, Long Island, New York.
Churches, 19; membership, 2,639.

Apostolic Faith Mission

Headquarters, 2415 Riverside Avenue, South, Minneapolis, Minnesota.
Churches, 2; membership, 114.

Apostolic Overcoming Holy Church of God

Headquarters, 1070 Congress Street, Mobile, Alabama.
Churches, 58; membership, 5,000.

Associate Presbyterian Church

Churches, 7; membership, 250.

Associate Reformed Presbyterian Church

Headquarters, Due West, South Carolina.
Churches, 118; membership, 19,599.

Assyrian Jacobite Apostolic Church

Churches, 3; membership, 1,923.

Bahai Faith

Headquarters, Evergreen Cabin, West Englewood, New Jersey.

Churches, 71; membership, 2,523.

Bohemian and Moravian Brethren

Churches, 2; membership, 285.

Brethren Church (Progressive Dunkers)

Churches, 176; membership, 27,931.

Brethren in Christ

Churches, 100; membership, 4,454.

Buddhist Mission of N. A.

Churches, 47; membership, 30,000.

Bulgarian Orthodox Church

Headquarters, 15 East 97th Street, New York, New York.
Churches, 5; membership, 3,190.

Catholic Apostolic Church

Churches, 11; membership, 2,869.

Central Conference of Mennonites

Churches, 24; membership, 2,983.

Christadelphians

Churches, 78; membership, 3,980.

Christian and Missionary Alliance

Headquarters, 260 West 44th Street, New York, New York.

Churches, 474; membership, 31,854.

Christian Union

Headquarters, Excelsior Springs, Missouri.

Churches, 220; membership, 14,337.

Churches of Christ, Holiness (col.)

Churches, 145; membership, 6,444.

Churches of God, Holiness

Headquarters, 170 N. W. Ashby Street, Atlanta, Georgia.
Churches, 44; membership, 4,010.

Churches of God in N. A. (Gen. Eld.)

Churches, 374; membership, 29,040.

Church of Daniel's Band

Churches, 5; membership, 111.

Church of God

Headquarters, Cleveland, Tennessee.

Churches, 830; membership, 21,625.

Church of God (formerly Churches of God in Christ Jesus)

Headquarters, Oregon, Illinois.

Churches, 95; membership, 5,032.

Church of God (Adventist)

Headquarters, Stanberry, Missouri.

Churches, 57; membership, 4,820.

Church of God and Saints of Christ (col.)

Headquarters, 15 Arnold Street, Boston, Massachusetts.

Churches, 120; membership, 5,524.

Church of God (Apostolic)

Headquarters, 427 Church Street, Bluefield, West Virginia.

Churches, 49; membership, 2,895.

Church of God as Organized by Christ

Churches, 14; membership, 2,192.

Church of God in Christ (Mennonite)

Headquarters, F. C. Fricke, Greensburg, Kansas.

Churches, 28; membership, 3,000.

Church of God (New Dunkers)

Churches, 10; membership, 699.

Church of the Living God (C. W. F. F.) (col.)

Headquarters, 1050 Woodlawn Street, Memphis, Tennessee.

Churches, 30; membership, 611.

Church of the Living God (P. G. of T.) (col.)

Headquarters, 220 Idaho Avenue, Chickasha, Oklahoma.

Churches, 265; membership, 15,555.

Church of the Lutheran Brethren of America

Headquarters, Grand Forks, North Dakota.

Churches, 31; membership, 1,300.

Colored Cumberland Presbyterian Church

Headquarters, Rev. John L. Hill, R. 5, Carthage, Texas.

Church, 136; membership, 11,757.

Colored Methodist Protestant Church

Churches, 3; membership, 505.

Colored Primitive Baptists

Churches, 925; membership, 38,217.

Congregational Holiness Church

Churches, 69; membership, 2,197.

Congregational Methodist Church

Churches, 244; membership, 15,107.

Conservative Amish Mennonite Church

Headquarters, Edwin Albrecht, Flint, Michigan.

Churches, 17; membership, 2,189.

Danish Evangelical Lutheran Church in America

Churches, 101; membership, 10,478.

Defenseless Mennonites

Churches, 13; membership, 1,300.

Divine Science Church

Headquarters, 1819 East 14th Avenue, Denver, Colorado.

Churches, 26; membership, 6,916.

Duck River (and Kindred) Baptists

Churches, 110; membership, 8,779.

Eielsen Synod, Evangelical Lutheran Church in America

Churches, 14; membership, 1,070.

Evangelical Congregational Church

Headquarters, Myerstown, Pennsylvania.

Churches, 160; membership, 23,149.

(Turn to page 58)

The American Tract Society

By Rev. Edwin Noah Hardy, Ph. D.

MANY readers of *Church Management* are directly or indirectly related to this century-old society. Family friends have been officers of the society, authors of its books and tracts, contributors to its periodicals, users of its publications, colporteurs in its service, life members, donors, annuitants, givers of bequests, with many won to Christ through its literature. Appreciative of the past the society would strengthen the ties of association as it is now making a host of new friends.

The Supreme Issue

William E. Gladstone said: "We talk about the questions of the hour. There is but one question—how to bring the truths of God's word into vital contact with the heart and mind of all classes of the people." It thus follows, that the Christian faith in actual operation in the lives and affairs of men is the only force which can save the world. The Evangel must in some way be effectively transmitted to multitudes who do not know, use, nor enjoy it. The society is successfully reaching large groups of people who are religiously indifferent.

The Gospel and the Printing Press

The society for a century has advocated and proved that the wise circulation of soul-saving and faith-building literature is one of the two major agencies for world evangelism. Note well that by conservative estimate the use of Christian literature has doubled in two years. The lack of men and means makes impossible the personal contact with multitudes, but tracts and other Christian publications in many languages may be broadcast locally or world-wide. To illustrate: A brilliant young Jewish business man was converted by reading a tract "Sin and Salvation" received from his landlady. He gave up a lucrative business, studied for the ministry, was recently ordained to devote his life to presenting Christ to the Jews.

Organized Opposition

It is now painfully evident that the opposition to the cause of Christ is powerfully and efficiently organized, amply financed, and skillfully and aggressively operated. Further the Gospel is desperately needed to counteract the organized release of gross selfishness, greed and sensuality. The times demand heroic, Christian patriotism to save the church, the country and civilization. The American Association for the Advancement of Atheism has, in print, openly acknowledged that the

American Tract Society is its chief opponent. The society through its publications and its fine force of colporteurs is rendering an exceedingly valuable service for church and country especially among the foreign speaking people.

The Immigrant

Theodore Roosevelt once said: "No greater work can be done by any philanthropic or religious society than to stretch out a helping hand to the man and the woman who comes to this country to become a citizen or the parent of citizens—if we do not try to uplift them then as sure as fate our children will pay the penalty." Practically one-third of our population is foreign-born or the children of such parentage. Many released from the restraints of old-world religions and customs have now become unchurched and religiously indifferent and the children, the hope of the nation, with unsettled religious convictions and only partially identified with our Christian and democratic principles are particularly susceptible to the approach and appeal of evil associates and radical propagandists. Some of the best and most fruitful service of the society has been devoted to these peoples.

The Welfare Library

For a century the society has specialized in work for the immigrant, publishing the Gospel in many languages and maintaining an efficient force of colporteur-missionaries speaking the vernacular and working among them. To illustrate: Some fourteen years ago the society established at Ellis Island a Welfare Library, for immigrants and deportees. This has grown to 10,000 volumes in 30 languages, occupies a large, well lighted, attractive room, granted by the government. With the distribution of the books definite spiritual services are rendered. Librarians, U. S. officials, visitors and especially the immigrants and deportees heartily commend this service. The society maintains there two university educated, paid workers and has gathered the books through the generosity of its friends.

Annuities

Special attention is directed to the advertisement respecting ANNUITIES which are among the very best offered the Christian public and also to the PRIZE BOOK CONTEST which should interest many. That the society is rendering indispensable service to the churches and the cause of Christ and is up-to-date in its activities is evident.

American Tract Society

"New occasions teach new duties" and present new opportunities. The Society is up-to-date as facts indicate.

(1) TRACTS FOR THE WORLD'S FAIR

The Society will wisely distribute several million carefully selected tracts to World's Fair visitors.

(2) TRACT DISTRIBUTION INCREASING

The use of tracts by churches and individuals has doubled in two years. The Society meets this new demand by recently publishing and securing more than 100 new and excellent titles.

(3) SOUL-SAVING PUBLICATIONS

There is a new demand for soul-saving books as well as tracts such as "Except Ye Repent," a religious masterpiece by Dr. Harry A. Ironside. "A Mighty Winner of Souls—Charles G. Finney," a thesaurus of American evangelism by Dr. Frank G. Beardsley.

"George Whitefield, The Matchless Soul Winner," by Dr. Edwin Noah Hardy. A thrilling and inspirational biography, indispensable for a clear understanding of Christian activities of the English speaking world in the past two centuries. Price, \$1.50 each, postpaid.

(4) A BOOK DEPOSITORY

Besides the fine list of its recent publications the Society is determined to become the depository of the best evangelical literature.

(5) GRATUITOUS DISTRIBUTION

To meet the special needs of churches, missions and individuals the Society annually grants from \$35,000 to \$50,000 worth of free literature.

(6) COLPORTEUR SERVICE

By its efficient colporteurs the Society directly ministers to thousands in house-to-house visitation and shop and outdoor meetings counteracting increasing communism and atheism.

(7) SUNDRY SERVICES

A Welfare Library of 10,000 volumes in many languages at Ellis Island for immigrants and deportees; ten foreign language hymnals; Bibles for West Point cadets; literature distributed in more than 60 countries.

(8) ANNUITIES PAYING UP TO 8%

The Society issues high-grade annuity agreements paying up to 8 per cent. Has never defaulted a payment, and enjoys the confidence of many satisfied annuitants. Annuity funds kept intact and carefully invested.

(9) A \$1,000 BOOK PRIZE CONTEST

The Society announces a book-prize contest to end November 30, 1939. Three prizes—\$1,000, \$500, \$250. Write for particulars.

The Society requires increased income to meet these new needs and is dependent upon churches and individuals for the maintenance of its work. Will you help?

Check the information desired

() TRACTS () ANNUITIES
() BOOKS () PRIZES

AMERICAN TRACT SOCIETY
7 West 45th Street New York, N. Y.

Church Membership in the United States

(From page 56)

Evangelical Free Church of the U. S. A.

Headquarters, 322 Hodgson Building, Minneapolis, Minnesota.

Churches, 141; membership, 10,000.

Evangelical Mennonite Brethren

Churches, 15; membership, 1,878.

Evangelical Mission Covenant Church

Church, 441; membership, 44,615.

Evangelical Unity of Bohemian and Moravian Brethren

Churches, 41; membership, 5,150.

Finnish Evangelical Lutheran Church

Headquarters, Hancock, Michigan.

Churches, 130; membership, 25,300.

Finnish Evangelical Lutheran National Church in America

Churches, 69; membership, 5,327.

Free Christian Zion Church of Christ (col.)

Churches, 35; membership, 162.

Free Church of God in Christ (col.)

Churches, 19; membership, 838.

Free Magyar Reformed Church

Churches, 21; membership, 8,083.

Free Methodist Church of North America

Headquarters, Winona Lake, Indiana.

Churches, 1,259; membership, 45,603.

Free Will Baptist (Bullockites)

Churches, 2; membership, 36.

General Baptists

Churches, 512; membership, 35,276.

General Church of the New Jerusalem

Headquarters, Bryn Athyn, Pennsylvania.

Churches, 5; membership, 1,237.

General Conference of the Mennonite of North America

Headquarters, Newton, Kansas.

Churches, 170; membership, 34,819.

General Convention of the New Jerusalem in the U. S. A.

Churches, 81; membership, 4,858.

General Six-Principle Baptists

Headquarters, Nicholson, Pennsylvania.

Churches, 8; membership, 800.

Hephzibah Faith Missionary Association

Churches, 22; membership, 368.

Holiness Church

Headquarters, 1042 Hoyt Avenue, El Monte, California.

Churches, 17; membership, 600.

Holiness Methodist Church

Headquarters, Pembroke, North Carolina.

Churches, 7; membership, 611.

Holy Orthodox Church in America

Churches, 14; membership, 800.

House of God (col.)

Churches, 185; membership, 10,535.

House of God Without Controversy (col.)

Churches, 300; membership, 4,300.

Hutterian Brethren (Mennonites)

Headquarters, Alexandria, South Dakota.

Churches, 5; membership 350.

Icelandic Evangelical Lutheran Church

Headquarters, Winnipeg, Man., Canada.

Churches, 13; membership, 1,421.

Independent African Methodist Episcopal Church

Churches, 29; membership, 964.

Independent Baptist Church of America

Churches, 12; membership, 230.

Jehovah's Witnesses

Headquarters, 122 Columbia Heights, Brooklyn, New York.

Krimmer Mennonite Brethren Conference

Churches, 18; membership, 1,925.

Liberal Catholic Church

Churches, 35; membership, 1,097.

Liberal Church of America

Churches, 3; membership, 358.

Life and Advent Union

Churches, 6; membership, 330.

Lithuanian National Catholic Church

Churches, 6; membership, 1,228.

Mayan Temple

Churches, 5; membership, 564.

Mennonite Brethren Conference

Churches, 118; membership, 11,500.

Mennonite Brethren in Christ

Churches, 130; membership, 7,000.

Mennonite Church

Churches, 388; membership, 47,500.

Metropolitan Church Association

Headquarters, Waukesha, Wisconsin.

Churches, 20; membership, 700.

Missionary Church Association

Headquarters, 3820 South Wayne Avenue, Fort Wayne, Indiana.

Churches, 47; membership, 3,084.

Moravian Church

Headquarters, 69 West Church Street, Bethlehem, Pennsylvania.

Churches, 149; membership, 29,019.

Mount Sinai Holy Church of God (col.).

Churches, 76; membership, 4,300.

National Spiritual Alliance

Headquarters, Lake Pleasant, Massachusetts.

Churches, 247; membership, 2,727.

National Spiritualist Association

Churches, 543; membership, 40,615.

(Turn to page 60)

SOUTHERN BAPTISTS SHOW WIDE GAINS IN MEMBERSHIP AND GIFTS

A year of unusual progress in the work of the Southern Baptist Convention will be described to the annual session of that body when it meets at Oklahoma City May 17-21, according to a pre-convention report from Dr. E. P. Alldredge, secretary of the Department of Surveys, Statistics and Information of the Sunday School Board of the Southern Baptist Convention.

Dr. Alldredge reports 24,932 Baptist churches within the bounds of the southern church, with a total membership of 4,770,185, a net increase in the number of churches during the year of 386 and net gain in membership of 174,583.

The number of members received by baptism during the year, 256,814, was the largest number by 23,243 ever reported in any one year.

The total number of Southern Baptist Sunday Schools is now 23,514, with an aggregate enrollment of 3,368,850, a net gain over the previous year of 57,144, which has been the second largest gain in the church's history. Other church-sponsored organizations made similar gains.

The contributions of the churches revealed one of the largest gains of recent years. Total contributions for all causes amounted to \$39,265,687, an increase over 1937 of \$2,999,653. Of this amount, \$5,798,529 went to missions and benevolences.

METHODISTS ANNOUNCE SUNDAY SCHOOL GAINS

Increases of 29,496 in enrollment at Sunday Schools of the Methodist Episcopal Church throughout the United States were announced here by Dr. Nathaniel F. Forsyth, secretary of the Division of Religious Education in the local church of the communion's Board of Education. Additional gains in average attendance at Sunday School were noted and credited to the Church School Advance, an effort introduced last year to improve the condition of Methodist Sunday Schools. Supplementing the work of Sunday Schools is a system of vacation and week-day schools of religion, enrolling 277,817. The total number of Sunday School pupils is 2,785,371.

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Benefits

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Please give me details of your "Best Protection for Clergymen and Church Members."

Name.....
Address.....

Church Membership in the United States*(From page 58)***New Apostolic Church of N. A.**

Headquarters, 3753 North Troy Street, Chicago, Illinois.
Churches, 55; membership, 3,714.

New Congregational Methodist Church

Churches, 30; membership, 1,420.

North American Old Roman Catholic Church

Churches, 27; membership, 11,109.

Norwegian and Danish Evangelical Free Church Association

Headquarters, 243 20th Avenue, South, Minneapolis, Minnesota.

Churches, 49; membership, 3,666.

Old Catholic Church in the U. S.

Churches, 137; membership, 16,550.

Old German Baptist Brethren

Headquarters, The Vindicator, Brookville, Ohio.
Churches, 62; membership, 3,271.

Old Order Amish Mennonite Church

Churches, 127; membership, 9,288.

Old Order Mennonite Church (Wisler)

Churches, 36; membership, 3,948.

Old Order of Yorker Brethren

Churches, 10; membership, 472.

(Original) Church of God

Headquarters, 2209 East 17th Street, Chattanooga, Tennessee.

Churches, 85; membership, 2,597.

Presbyterian Church

Headquarters, 1221 Commonwealth Building, Philadelphia, Pennsylvania.

Churches, 65; membership, 4,800.

Pentecostal Assemblies of the World

Headquarters, 402 West Fall Creek Boulevard, Indianapolis, Indiana.

Churches, 126; membership, 6,428.

Pentecostal Church

Churches, 500; membership, 18,820.

Pentecostal Holiness Church

Headquarters, Franklin Springs, Georgia.

Churches, 594; membership, 16,490.

Pilgrim Holiness Church

Churches, 566; membership, 20,987.

Pillar of Fire

Membership, 7,880.

Plymouth Brethren

Headquarters, 19 West 21st Street, New York, New York.

Churches, 633; membership, 22,823.

Primitive Friends

Headquarters, Woodburne, Bucks County, Pennsylvania.
Church, 1; membership, 11.

Primitive Methodist Church

Churches, 83; membership, 10,800.

Progressive Spiritual Church

Headquarters, 3050 Lincoln Avenue, Chicago, Illinois.
Churches, 20; membership, 12,265.

Reformed Episcopal Church

Churches, 72; membership, 8,895.

Reformed Mennonites

Headquarters, Lancaster, Pennsylvania.

Churches, 23; membership, 1,040.

Reformed Methodist Church

Headquarters, 101 Moeller Street, Binghamton, New York.

Churches, 10; membership, 391.

Reformed Methodist Union Episcopal Church (col.)

Churches 27; membership, 1,813.

Reformed Presbyterian Church, General Synod

Churches, 13; membership, 1,920.

Reformed Presbyterian Church, Synod

Churches, 97; membership, 7,331.

Reformed Zion Union Apostolic Church (col.)

Churches, 52; membership, 4,730.

Regular Baptists

Headquarters, Kensington, Maryland.

Churches, 755; membership, 48,791.

Religious Society of Friends of Philadelphia and Vicinity (Orthodox)

Churches, 41; membership, 3,863.

Religious Society of Friends (Hicksite)

Churches, 135; membership, 14,524.

Rosicrucian Fellowship

Churches, 105.

Roumanian Orthodox Church

Headquarters, 6207 Detroit Avenue, Cleveland, Ohio.

Churches, 43; membership, 27,832.

Schwenkfelders

Headquarters, Pennsburg, Pennsylvania.

Churches, 6; membership, 1,957.

Separate Baptists

Churches, 71; membership, 5,020.

Seventh Day Baptists

Churches, 69; membership, 6,889.

Seventh Day Baptists (German, 1728)

Headquarters, New Enterprise, Pennsylvania.

Churches, 3; membership, 493.

Social Brethren

Churches, 19; membership, 1,196.

Stauffer Mennonite Church

Headquarters, Ephrata, Pennsylvania.

Churches, 2; membership, 160.

Theosophical Society

Headquarters, Point Loma, California.

Theosophical Society in America

Headquarters, Olcott, Wheaton, Illinois.

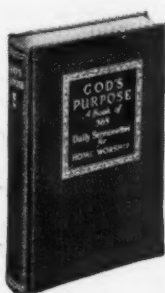
Membership, 5,900.

(Turn to page 63)

New Books for Devotions and Bible Study

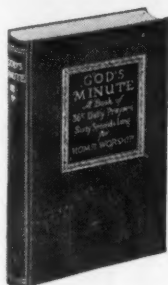
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God's Purpose



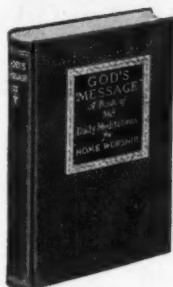
NEW! A fitting companion to the ever-popular *God's Minute* and *God's Message* devotional books, of which nearly 3,000,000 copies have been sold. Contains 365 inspirational sermonettes headed by a scriptural passage—a page for each day of the year. Strictly undenominational.

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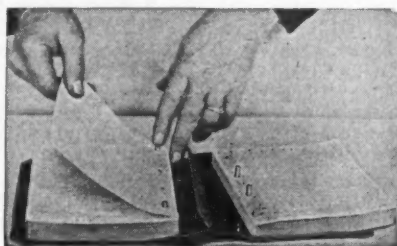
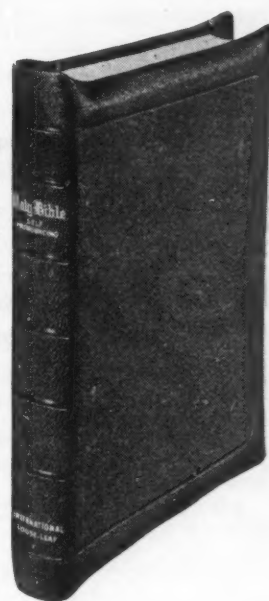
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Chronological Eras

Name	Began
Grecian Mundane Era -----	B. C. 5598, Sept. 1
Civil Era of Constantinople -----	" 5508, Sept. 1
Alexandrian Era -----	" 5502, Aug. 29
Julian Period -----	" 4713, Jan. 1
Mundane Era -----	" 4008, Oct. 1
Jewish Mundane Era -----	" 3761, Oct. 1
Era of Abraham -----	" 2015, Oct. 1
Era of the Olympiads -----	" 776, July 1
Roman Era (A. U. C.) -----	" 753, April 24
Era of Metonic Cycle -----	" 432, July 15
Grecian or Syro-Macedonian Era -----	" 312, Sept. 1
Era of Maccabees -----	" 166, Nov. 24
Tyrian Era -----	" 125, Oct. 19
Sidonian Era -----	" 110, Oct. 1
Julian Era -----	" 45, Jan. 1
Spanish Era -----	" 38 Jan. 1
Augustan Era -----	" 27, Feb. 14
Christian Era -----	A. D. 1, Jan. 1
Destruction of Jerusalem -----	" 69, Sept. 1
Mohammedan Era -----	" 622, July 16

The year 1938 corresponds to the year 7446-7447 of the Byzantine era; 5698-5699 of the Jewish era, the year 5699 commencing at sunset September 25, 1938; 2691 since the foundation of Rome, according to Varro; 2714 of the Olympiads, or the second year of the

679 Olympiad, commencing July 1; 2598 of the Japanese era, and the 13th year of the period Showa; 1356-1357 of the Mohammedan era, the year 1357 beginning at sunset, March 2, 1938; the Japanese Chronology dates from 660 B. C.

New York.

AMERICAN SEAMEN'S FRIEND SOCIETY, THE: 72 Wall St., New York, New York.

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AMERICAN SUNDAY SCHOOL UNION: 1816 Chestnut St., Philadelphia, Pennsylvania.

AMERICAN TRACT SOCIETY: 7 W. 45th St., New York, New York.

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ANTI-SALOON LEAGUE OF AMERICA: 131 B. St., S. E., Washington, D. C.

A. R. A. CHILDREN'S FUND, INC.: 420 Lexington Ave., New York, New York.

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CATHOLIC MISSIONARY UNION: Apostolic Mission House, Washington, D. C.

(Turn to page 64)

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AMERICAN ASSOCIATION OF WOMEN PREACHERS, THE: 437 N. 29th St., Kansas City, Missouri.

AMERICAN BIBLE SOCIETY: Bible House, Park Ave. and 57th St., New York, New York.

AMERICAN BUSINESS MEN'S RESEARCH ASSOCIATION, 111 W. Jackson Blvd., Chicago, Illinois.

AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION: Brooklyn, New York.

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AMERICAN COUNTRY LIFE ASSOCIATION: 105 E. 22nd St., New York, New York.

AMERICAN FEDERATION OF TEACHERS: 506 S. Wabash Ave.,

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AMERICAN FEDERATION FOR MENTAL HYGIENE, INC.: 50 West 50th St., New York, New York.

AMERICAN FOUNDATION FOR THE BLIND, INC.: 15 West 16th St., New York, New York.

AMERICAN FRIENDS SERVICE COMMITTEE: 20 S. Twelfth St., Philadelphia, Pennsylvania.

AMERICAN HOME ECONOMICS ASSOCIATION: University of Illinois, Urbana, Illinois.

AMERICAN HUMANE ASSOCIATION, THE: Humane Society Bldg., Albany, New York.

AMERICAN HUMANE EDUCATION SOCIETY: 180 Longwood Ave., Boston, Massachusetts.

AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE: 7 Hanover St., New York, New York.

AMERICAN LIBRARY ASSOCIATION: 520 N. Michigan Ave., Chicago, Illinois.

AMERICAN McALL ASSOCIATION: 112 S. 16th St., Philadelphia, Pennsylvania.

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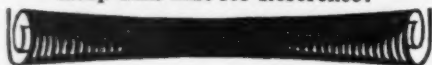
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(Turn to page 68)



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Arizona

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Arkansas

License issued by clerk of county court of any county in the state. Minimum ages: male, 17; female, 14. Parental consent necessary when male is under 21; female under 18. Minister must have certificate from clerk of the

county authorizing him to officiate.

California

License issued by county clerk of the county in which marriage is to be solemnized. A three-day wait between application of license and its issuance is required. Minimum ages: male, 18; female, 16. Parental consent necessary when male is under 21, female under 18. One witness required.

Colorado

License issued by any county clerk in state. Burden is placed on clergymen to see that no male under 21 and no female under 18 is married without parental consent. Old Mexican marriages permitted in that section of the state acquired from Mexico.

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(From page 67)

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*For fuller treatment of marriage laws, including church pronouncements, state laws, etc., the reader is advised to secure Cokesbury Marriage Manual (revised). The price is \$1.00.

1. Practically all states provide for marriage at ages earlier than the statutory ones upon order of the proper court.

ages: male, 18; female, 16. Parental consent necessary when either party is under 21.

Georgia

License issued by ordinary of the county in which the woman resides; if she is a non-resident by the ordinary of the county in which the marriage takes place. Minimum ages: male, 17; female, 14. Parental consent necessary when female is under 18. White ministers cannot marry Negroes; Negro ministers cannot marry whites.

Idaho

License issued by county record of any county. No statutory minimum age, but written parental consent is required when either party is under 18.

Illinois

License issued by county clerk of the county in which the marriage takes place. Wasserman test, or its equivalent, is required of both parties. A three-day waiting period between application for license and its issuance. Society of Friends members exempted from license feature of law. Minimum ages: male, 18; female, 16. Parental consent necessary when male is under 21, female under 18.

Indiana

License issued by clerk of circuit court of county in which female resides. Society Friends exempted from license feature of law. Minimum ages: male, 18; female, 16. Parental consent necessary when male is under 21, female under 18.

Iowa

License issued by clerk of the district court of the county where marriage will take place. Members of religious orders which have own methods of contract are not subject to this law. Minimum ages: male, 16; female, 14. Parental consent necessary when male is under 21, female under 18.

Kansas

License issued by probate judge of any county. Quakers exempted from necessity of license. Minimum ages: male, 18; female, 16. Parental consent necessary when male is under 21, female under 18.

Kentucky

License issued by clerk of county in which the female resides. A venereal test will be required of both parties beginning with 1940. Minimum ages: male, 16; female, 14. Parental consent is necessary when either party is under 21.

Louisiana

Licenses in New Orleans are issued by the Board of Health and city court judges. In other parishes licenses are issued by clerks of the courts. Physician's venereal certificate is required (Turn to page 71)

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COLLEGES AND UNIVERSITIES

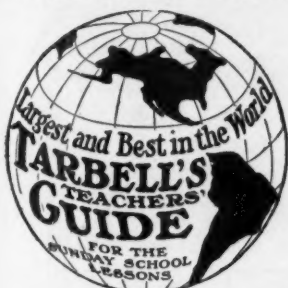
We have attempted to list those of recognized academic standing which have denominational and religious backgrounds. Notices of others or of changing personnel will be appreciated. Negro institutions are indicated by the (colored) following the name of the institution.

Institution	Location	Head	Denomination
Adrian College	Adrian, Mich.	Harlan L. Freeman	Meth. Prot.
Agnes Scott College	Decatur, Ga.	J. R. McCain	Presb. U. S.
Albany College	Albany, Ore.	Thos. W. Bibb	Presb. U. S. A.
Albion College	Albion, Mich.	John L. Seaton	M. E.
Albright College	Reading, Pa.	John W. Klein	Evang.
Alfred University	Alfred, N. Y.	J. Nelson Norwood	7th Day Bapt.
Allegheny College	Meadville, Pa.	Wm. P. Tolley	M. E.
Alma College	Alma, Mich.	John Wirt Dunning	Presb. U. S. A.
American International College	Springfield, Mass.	Chester S. McGown	Cong. Chr.
American University	Washington, D. C.	Jos. M. M. Gray	M. E.
Amherst College	Amherst, Mass.	Stanley King	Cong. Chr.
Arkansas College	Batesville, Ark.	John Crockett	Presb. U. S.
Athens College	Athens, Ala.	E. R. Naylor	M. E. So.
Atlanta University (Colored)	Atlanta, Ga.	Rufus E. Clement	Cong. Chr. N. Bapt.
Atlantic Christian College	Wilson, N. C.	H. S. Hilley	Disc.
Augustana College	Sioux Falls, S. D.	C. M. Granskou	Norw. Luth.
Austin College	Sherman, Tex.	E. B. Tucker	Presb. U. S.
Baker University	Baldwin, Kan.	Nelson P. Horn	M. E.
Baldwin-Wallace College	Berea, O.	Louis C. Wright	M. E.
Bard College (Part of Col. Univ.)	Annandale-on-Hudson, N. Y.	Harold Mestre	P. E.
Bates College	Lewiston, Me.	Clifton D. Gray	N. Bapt.
Mary Hardin—Baylor College for Women	Belton, Tex.	Gordon D. Singleton	S. Bapt.
Baylor University	Waco and Wallas, Tex.	Pat M. Neff	S. Bapt.
Beaver College	Jenkintown, Pa.	James E. Mooney, Atg.	Presb. U. S. A.
Belhaven College	Jackson, Miss.	G. T. Gillespie	Presb. U. S.
Beloit College	Beloit, Wisc.	Irving Maurer	Cong. Chr.
Benedict College (Colored)	Columbia, S. C.	J. J. Starks	N. Bapt.
Bennett College for Women (Colored)	Greensboro, N. C.	David D. Jones	M. E.
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Bessie Tift College	Forsyth, Ga.	Aquila Chamlee	S. Bapt.
Bethany College	Bethany, W. Va.	W. H. Cramblet	Disc.
Bethel College	Newton, Kan.	Ed. G. Kaufman	Menn.
Birmingham-Southern College	Birmingham, Ala.	Guy E. Snively	M. E. So.
Bishop College (Colored)	Marshall, Tex.	Joseph J. Rhoads	N. Bapt.
Blue Mountain College	Blue Mountain, Miss.	Lawrence T. Lowrey	S. Bapt.
Bluffton College	Bluffton, O.	A. S. Rosenberger	Menn.
Boston University	Boston, Mass.	Daniel L. Marsh	M. E.
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Bridgewater College	Bridgewater, Va.	Paul H. Bowman	Ch. Breth.
Brothers College of Drew Univ.	Madison, N. J.	Arlo A. Brown	M. E.
Brown University	Providence, R. I.	Henry M. Wriston	N. Bapt.
Bucknell University	Lewisburg, Pa.	A. C. Marts, Actg.	N. Bapt.
Buena Vista College	Storm Lake, Ia.	Henry Olson	Presb. U. S. A.
Butler University	Indianapolis, Ind.	Daniel Sommer Robinson	Disc.
Carleton College	Northfield, Minn.	Donald J. Cowling	Cong. Chr. N. Bapt.
Carroll College	Waukesha, Wisc.	W. A. Ganfield	Presb. U. S. A.
Carson-Newman College	Jefferson City, Tenn.	James T. Warren	S. Bapt.
Carthage College	Carthage, Ill.	Rudolph G. Schulz, Jr.	Norw. Luth.
Catawba College	Salisbury, N. C.	Howard R. Omwake	Ref. U. S.
Cedar Crest College	Allentown, Pa.	Wm. F. Curtis	Ref. U. S.
Centenary College	Shreveport, La.	Pierce Cline	M. E. So.
Central College	Fayette, Mo.	Robert H. Ruff	M. E. So.
Central College	Pella, Ia.	Irwin J. Lubbers	Ref. A.
Centre College	Danville, Ky.	Robert L. McLeod, Jr.	Presb. U. S. Presb. U. S. A.
Chapman College	Los Angeles, Calif.	Cecil F. Cleverton	Disc.
Chowan College	Murfreesboro, N. C.	J. L. Carrick	S. Bapt.
Claremont College	Claremont, Calif.	Russell R. Story	Cong. Chr.
Clafin College (Colored)	Orangeburg, S. C.	J. B. Randolph	M. E.
Clark University (Colored)	Atlanta, Ga.	M. S. Davage	M. E.
Coe College	Cedar Rapids, Ia.	Harry M. Gage	Presb. U. S. A.
Coker College	Hartsville, S. C.	C. S. Green	S. Bapt.
Colby College	Waterville, Me.	Franklin W. Johnson	N. Bapt.
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(Turn to page 72)

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Marriage and Divorce Laws

(From page 69)

of the male. Minimum ages: male, 18; female, 16. Parental consent necessary when either party is under 21.

Maine

A certificate of intention to wed must be filed with town clerk in town where each reside or in the town where the marriage will take place. A five-day waiting period is required before the license is issued. Quakers are exempted from license feature of the law. Minimum age is 16 for both parties. When male is under 21, female under 18, parental consent is necessary. Minister must have certificate from secretary of state.

Maryland

License issued by clerk of the county court where marriage is to take place. Church bans must be read for three Sundays. Forty-eight-hour wait between application and issuance of the license. Quakers are exempted from the license feature of the law. No civil marriages permitted in this state. No minimum ages, but when male is under 21, female under 18, parental consent is required.

Massachusetts

Certificate of intention shall be filed with the clerk or registrar of the town where either party resides, or if non-residents the clerk of the town where the marriage is to take place. A five-day waiting period is required between application and issuance of license. Minimum ages: male, 18; female, 16.

Michigan

License is secured from county clerk of the county in which either party lives. In case of non-resident it may be secured from clerk of the county where the marriage will take place. Physician's venereal certificate required of both parties. Five-day waiting period required between application and issuance of license. Two witnesses required.

Minnesota

License is issued by clerk of the district court of the county in which the woman resides; if a non-resident by the clerk of the court in the county where the marriage is to take place. A five-day waiting period is required between application and issuance of the license. Minimum ages: male, 18; female, 16. Parental consent is necessary when male is under 21, female under 18. Minister must have certificate from clerk of court of some county within state. Two witnesses required.

Mississippi

The license is issued by the clerk of circuit court in the county where the

(Turn to page 73)

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Colleges and Universities

(From page 70)

Institution	Location	Head	Denomination
Cumberland University	Lebanon, Tenn.	Ernest L. Stockton	Presb. U. S. A.
Dakota Wesleyan University	Mitchell, S. D.	Joseph H. Edge	M. E.
Dartmouth College	Hanover, N. H.	Ernest M. Hopkins	Cong. Chr.
Davidson College	Davidson, N. C.	Walter L. Lingle	Presb. U. S.
Davis and Elkins College	Elkins, W. Va.	Charles E. Albert	Presb. U. S. A.
Defiance College	Defiance, O.	J. W. Claxton	Cong. Chr.
Denison University	Granville, O.	A. A. Shaw	N. Bapt.
DePauw University	Green Castle, Ind.	Clyde E. Wildman	M. E.
Dickinson College	Carlisle, Pa.	Fred C. Corson	M. E.
Dillard University (Colored)	New Orleans, La.	Wm. S. Nelson	M. E.
Doane College	Crete, Neb.	Byron S. Stoffer	Cong. Chr.
Drake University	Des Moines, Ia.	Daniel W. Morehouse	Disc.
Drury College	Springfield, Mo.	Thos. W. Nadel	Cong. Chr.
Dubuque University	Dubuque, Ia.	Dale D. Welch	Presb. U. S. A.
Duke University	Durham, N. C.	Wm. P. Frew	M. E. So.
Earlham College	Richmond, Va.	Wm. C. Dennis	Friends
Elizabethtown College	Elizabethtown, Pa.	R. W. Schlosser	Ch. Breth.
Elmhurst College	Elmhurst, Ill.	Timothy Lehman	Evang. & Ref.
Elmira College	Elmira, N. Y.	Wm. S. A. Pott	Presb. U. S. A.
Elon College	Elon College, N. C.	L. E. Smith	Cong. Chr.
Emory and Henry College	Emory, Va.	J. N. Hillman	M. E. So.
Emory University	Atlanta, Ga.	Harvey W. Cox	M. E. So.
Eureka College	Eureka, Ill.		Disc.
Evansville College	Evansville, Ind.	F. Marion Smith	M. E.
Fisk University (Colored)	Nashville, Tenn.	Thos. E. Jones	Cong. Chr.
Flora Macdonald College	Red Springs, N. C.	Henry G. Bedinger	Presb. U. S.
Franklin College of Indiana	Franklin, Ind.	Wm. G. Spencer	N. Bapt.
Franklin and Marshall College	Lancaster, Pa.	John A. Schaeffer	Ref. U. S.
Friends University	Wichita, Kan.	David M. Edwards	Friends
Furman University	Greenville, S. C.	B. E. Geer	S. Bapt.
Georgetown College	Georgetown, Ky.	Henry N. Sherwood	S. Bapt.
Gettysburg College	Gettysburg, Pa.	Henry W. A. Hanson	Un. Luth.
Gooding College	Wesleyan, Idaho	Walter F. Shaw	M. E.
Goucher College	Baltimore, Md.	L. L. Gobbel	M. E. & Ind.
Greensboro College	Greensboro, N. C.	Luther L. Gobbel	M. E. So.
Grinnell College	Grinnell, Ia.	John S. Nollen	Cong. Chr.
Grove City College	Grove City, Pa.	Weir C. Ketler	Presb. U. S. A.
Guilford College	Guilford College, N. C.	Clyde A. Milner	Friends
Hamilton College	Clinton, N. Y.	William H. Cowley	Presb. U. S. A.
Hamline University	St. Paul, Minn.	Chas. N. Pace	M. E.
Hampden-Sidney College	Hampden-Sidney, Va.	Edgar C. Gammon	Presb. U. S.
Hanover College	Hanover, Ind.	Albert G. Parker, Jr.	Presb. U. S. A.
Hardin-Simmons University	Abilene, Tex.	Jefferson D. Sandefer	S. Bapt.
Hartwick College	Oneonta, N. Y.	Chas. W. Leitzell	Un. Luth.
Hastings College	Hastings, Neb.	John W. Creighton	Presb. U. S. A.
Heidelberg College	Tiffin, O.	Chas. E. Miller	Ref. U. S.
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Hiram College	Hiram, O.	Kenneth I. Brown	Disc.
Hobart College	Geneva, N. Y.	Wm. A. Eddy	P. E.
Hood College	Frederick, Md.	Henry I. Stahr	Ref. U. S.
Hope College	Holland, Mich.	Wynand Wichers	Ref. A.
Howard College	Birmingham, Ala.	T. V. Neal	S. Bapt.
Howard-Payne College	Brownwood, Tex.	Thos. H. Taylor	S. Bapt.
Howard University (Colored)	Washington, D. C.	Mordecai W. Johnson	Cong. Chr.
Huntington College	Montgomery, Ala.	Hubert Searcy	M. E. So.
Huron College	Huron, S. D.	Herbert G. Titt	Presb. U. S. A.
Illinois College	Jacksonville, Ill.	H. Gary Hudson	Cong. Chr.
Illinois Wesleyan University	Bloomington, Ill.	Wiley G. Brooks	M. E.
Indiana Central College	Indianapolis, Ind.	I. J. Good	U. Breth.
Intermountain Union College	Billings, Mont.	C. L. Clifford	M. E. & Presb. U. S. A.
Iowa Wesleyan College	Mt. Pleasant, Ia.	Harry D. Henry	M. E.
Jackson College (Colored)	Jackson, Miss.	B. Baldwin Dansby	N. Bapt.
James Milliken University	Decatur, Ill.	John C. Hessler	Presb. U. S. A.
Jamestown College	Jamestown, N. D.	Barend H. Kroeze	Presb. U. S. A.
John B. Stetson University	De Land, Fla.	W. S. Allen	S. Bapt.
Johnson C. Smith University (Colored)	Charlotte, N. C.	H. L. McCrorey	Presb. U. S. A.
Judson College	Marion, Ala.	L. G. Cleverdon	S. Bapt.
Juniata College	Huntingdon, Pa.	Chas. C. Ellis	Ch. Breth.
Kalamazoo College	Kalamazoo, Mich.	Paul L. Thompson	N. Bapt.
Kansas Wesleyan University	Salina, Kan.	E. K. Morrow	M. E.
Kentucky Wesleyan College	Winchester, Ky.	Paul Shell Powell	M. E. So.
Kenyon College	Gambier, O.	Gordon K. Chalmers	P. E.
King College	Bristol, Tenn.	Thos. P. Johnston	Presb. U. S. A.
Knox College	Galesburg, Ill.	Carter Davidson	Cong. Chr.
Keuka College	Keuka Park, N. Y.	J. Hillis Miller	N. Bapt.
Lafayette College	Easton, Pa.	Wm. Mather Lewis	Presb. U. S. A.
La Grange College	La Grange, Ga.	H. T. Quillian	M. E. So.

(Turn to page 74)



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Marriage and Divorce Laws

(From page 71)

woman normally resides. A five-day waiting period between the application and issuance of license is required. No minimum age, but parental consent when male is under 21, female under 18.

Missouri

In St. Louis, the license is issued by city recorder; outside of that city licenses are issued by county recorder. No minimum ages, but parental consent is necessary when male is under 21, female under 18.

Montana

License is issued by clerk of the district court of the county in which the marriage is to take place. Minimum ages: male, 18; female, 16. Parental consent necessary when male is under 21, female under 18.

Nebraska

License is issued by county judge of the county in which the marriage will take place. Affidavit declaring freedom from venereal disease must be made by both applicants. Minimum ages: male, 18; female, 16. Parental consent necessary when male is under 21, female under 18.

Nevada

License may be issued by clerk of any county within the state. Minimum ages: male, 18; female, 16. Parental consent necessary when male is under 21, female under 18.

New Hampshire

Certificate of intention must be filed with clerk of the town in which one of the parties resides or, if non-residents, with the clerk of the town where the marriage will take place. Minimum ages: male, 20; female, 18. Wassermann test, or its equivalent, required of both parties. Five-day waiting period between application and issuance of license.

New Jersey

License in first class cities issued by city clerk; elsewhere by registrar of vital statistics. If there be no such registrar license may be issued by the clerk of the municipality, or assessor of taxes or his deputies. It shall be issued in the municipality in which the female lives; if she be non-resident in the municipality in which the male lives; if both be non-resident it shall be issued in the municipality in which the marriage is to take place. A Wassermann test, or its equivalent, is required of both parties. There is a waiting period of twenty-four hours between the time of application and issuance of the license. Parental consent necessary when the male is under 21, the female under 18. Two witnesses required.

New Mexico

The license is issued by the clerk of the county in which the marriage will take place. Parental consent necessary when male is under 21, female under 18. Two witnesses required.

New York

The license is issued by the clerk of the town in which the woman resides; if she be a non-resident by the clerk of the town in which the marriage will take place. Wassermann test, or its equivalent, required of both parties. A twenty-four hour waiting period is required between application and issuance of license. Minimum ages: male, 16; female, 14. Parental consent necessary when male is under 21, female under 18. One witness in addition to officiant.

North Carolina

The license is issued by the register of deed of the county in which the marriage is to take place. A Wassermann test, or its equivalent, is required of both parties. Minimum ages: male, 15; female, 14. Parental consent necessary

(Turn to page 75)

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Colleges and Universities

(From page 72)

Institution	Location	Head	Denomination
Lake Forest College	Lake Forest, Ill.	Herbert M. Moore	Presb. U. S. A.
Lambuth College	Jackson, Tenn.	Richard E. Womack	M. E. So.
Lander College	Greenwood, S. C.	John W. Speake	M. E. So.
La Verne College	La Verne, Calif.	C. Ernest Davis	Ch. Breth.
Lawrence College	Appleton, Wisc.	Thomas N. Barrows	M. E.
Lebanon Valley College	Annaville, Pa.	Clyde A. Lynch	U. Breth.
Leland College (Colored)	Baker, La.	J. A. Bascoats	N. Bapt.
LeMoyné College (Colored)	Memphis, Tenn.	Frank Sweeney	Cong. Chr.
Lenoir-Rhyne College	Hickory, N. C.	H. E. Monroe	Un. Luth.
Limestone College	Gaffney, S. C.	R. C. Granberry	S. Bapt.
Lindenwood College	St. Charles, Mo.	John L. Roemer	Presb. U. S. A.
Lincoln University (Colored)	Lincoln University, Pa.	Walter L. Wright	Presb. U. S. A.
Linfield College	McMinnville, Ore.		N. Bapt.
Livingstone College (Colored)	Salisbury, N. C.	Wm. J. Trent	A. M. E. Zion
Louisiana College	Pineville, La.	Claybrook Cottingham	S. Bapt.
Luther College	Decorah, Ia.	O. J. H. Preus	Norw. Luth.
Lynchburg College	Lynchburg, Va.	Riley B. Montgomery	Disc.
MacMurray College	Jacksonville, Ill.	C. P. McClelland	M. E.
Manchester College	North Manchester, Ind.	Otho Winger	Ch. Breth.
Marietta College	Marietta, O.	Harry K. Eversull	Cong. Chr.
Maryville College	Maryville, Tenn.	Ralph W. Lloyd	Presb. U. S. A.
Mary Baldwin College	Staunton, Va.	L. Wilwon Jarman	Presb. U. S.
Macalester College	St. Paul, Minn.	C. E. Ficken	Presb. U. S. A.
McKendree College	Lebanon, Ill.	Clark R. Yost	M. E.
McMurray College	Abilene, Tex.	Tom W. Brabbam	M. E. So.
McPherson College	McPherson, Kan.	V. F. Schwalm	Ch. Breth.
Mercer University	Macon, Ga.	Spright Dowell	S. Bapt.
Meredith College	Raleigh, N. C.	Chas. E. Brewer	S. Bapt.
Middlebury College	Middlebury, Vt.	Paul D. Moody	Cong. Chr.
Midland College	Fremont, Neb.	Horace F. Martin	Un. Luth.
Milligan College	Milligan College, Tenn.	Henry J. Derthick	Disc.
Millsaps College	Jackson, Miss.	David M. Key	M. E. So.
Milton College	Milton, Wisc.	J. W. Crofoot	7th Day Bapt.
Milwaukee-Downer College	Milwaukee, Wisc.	Lucia R. Briggs	Cong. Chr.
Mission House College	Plymouth, Wisc.	Paul Grosshuesch	Ref. U. S.
Mississippi College	Clinton, Miss.	Dotson McG. Nelson	S. Bapt.
Mississippi Woman's College	Hattiesburg, Miss.	Wm. E. Holcomb	S. Bapt.
Missouri Valley College	Marshall, Mo.	Thomas W. Bibb	Presb. U. S. A.
Monmouth College	Monmouth, Ill.	James H. Grier	U. Presb.
Moravian College	Bethlehem, Pa.	Wm. N. Schwarze	Morav.
Moravian Seminary and College for Women	Bethlehem, Pa.	Edwin J. Heath	Morav.
Morehouse College (Colored)	Atlanta, Ga.	Samuel H. Archer	N. Bapt.
Morgan College (Colored)	Baltimore, Md.	J. O. Spencer	M. E.
Morningside College	Sioux City, Ia.	Earl A. Roadman	M. E.
Morris Harvey College	Barboursville, W. Va.	Leonard Riggelman	M. E. So.
Mount Holyoke College	South Hadley, Mass.	Roswell G. Ham	Cong. Chr.
Mount Union College	Alliance, O.	Charles R. Ketcham	M. E.
Muhlenberg College	Allentown, Pa.	Levering Tyson	Un. Luth.
Muskingum College	New Concord, O.	Robt. N. Montgomery	U. Presb.
Nebraska Central College	Central City, Neb.	O. W. Carrell	Friends
Nebraska Wesleyan University	Lincoln, Neb.	Elmer Guy Cutshall	M. E.
Newberry College	Newberry, S. C.	Jas. C. Kinard	Un. Luth.
North Central College	Naperville, Ill.	Edw. E. Rall	Evang.
Northland College	Ashland, Wisc.	J. D. Brownell	Cong. Chr.
Northwestern University	Chicago and Evanston, Ill.		M. E.
Oberlin College	Oberlin, O.	Ernest H. Wilkins	Cong. Chr.
Occidental College	Los Angeles, Calif.	Remsen D. Bird	Presb. U. S. A.
Ohio Northern University	Ada, O.	Robert Williams	M. E.
Ohio Wesleyan University	Delaware, O.	H. J. Burgstahler	M. E.
Oklahoma Baptist University	Shawnee, Okla.	John W. Raley	S. Bapt.
Oklahoma City University	Oklahoma City, Okla.	A. G. Williamson	M. E.
Olivet College	Olivet, Mich.	Joseph Brewer	M. E. So.
Ottawa University	Ottawa, Kan.	Andrew B. Martin	Cong. Chr.
Otterbein College	Westerville, O.	W. G. Clippinger	N. Bapt.
Ouachita College	Arkadelphia, Ark.	James R. Grant	U. Breth.
Pacific University	Forest Grove, Ore.	John F. Dobbs	S. Bapt.
Park College	Parkville, Mo.	Wm. L. Young	Cong. Chr.
Parsons College	Fairfield, Ia.	Clarence W. Greene	Presb. U. S. A.
Philander Smith College (Colored)	Little Rock, Ark.	Marquis L. Harris	Presb. U. S. A.
Phillips University	Enid, Okla.	Eugene S. Briggs	M. E.
Piedmont College	Demorest, Ga.	Geo. C. Bellingrath	Disc.
Pomona College	Claremont, Calif.	Chas. K. Edmunds	Cong. Chr.
Presbyterian College	Clinton, S. C.	Wm. P. Jacobs	Cong. Chr.
Queens-Chicora College	Charlotte, N. C.	W. H. Frazer	Presb. U. S.
Randolph-Macon College	Ashland, Va.	S. C. Hatcher	M. E. So.
Randolph-Macon Woman's College	Lynchburg, Va.	Theodore H. Jack	M. E. So.
Ripon College	Ripon, Wisc.	Silas Evans	M. E. So.
Roanoke College	Salem, Va.	Chas. J. Smith	Cong. Chr.
Rockford College	Rockford, Ill.	Mary Ashby Cheek	Un. Luth.
Rollins College	Winter Park, Fla.	Hamilton Holt	Cong. Chr.
Rust College (Colored)	Holly Springs, Miss.	L. M. McCoy	Cong. Chr.
Saint Olaf College	Northfield, Minn.	L. W. Boe	M. E.
Salem College	Salem, W. Va.	S. Orestes Bond	Norw. Luth.
			7th Day Bapt.

(Turn to page 76)

Marriage and Divorce Laws

(From page 73)

when either party is under 18. One witness in addition to officiant.

North Dakota

License issued by the judge of the county in which either party resides. If that county be unorganized then the license will be issued by the judge of the county to which it is attached for judicial purposes. Minimum ages: male, 18; female, 15. Parental consent necessary when the male is under 21, female under 18.

Ohio

License is issued by probate judge of the county in which the woman resides. A five-day wait is required between the application and issuance of the license. No marriage of non-residents but a residence may be established easily if relatives living in Ohio furnish sufficient reason for the marriage in the state. Minimum ages: male, 18; female, 16. Parental consent necessary when either party is under 21. Minister must obtain certificate from probate judge which qualifies him to officiate.

Oklahoma

License is issued by the clerk of the county in which the marriage will take place. Minimum ages: male, 18; female, 15. Parental consent necessary when male is under 21, female under 18. Minister must file his credential with judge of the county. Two witnesses required.

Oregon

License issued by the clerk of any county. Physician's venereal certificate required of male. Three-day waiting period between application and issuance of license. Minimum ages: male, 18; female, 16. Parental consent necessary when male is under 21, when female is under 18. Clergyman must file credentials with county clerk. Two witnesses required.

Pennsylvania

License issued by clerk of orphan's court of the county in which either party resides or in which the marriage will take place. Three-day wait between application and issuance of license is required. Minimum ages; 16 for both sexes. Parental consent necessary when either party is under 21.

Rhode Island

License issued by clerk of the town or city in which either party resides, or if non-residents, clerk of town or city in which the marriage will take place. Wassermann test, or its equivalent, required of both parties. Five-day wait required between issuance of license and marriage in the case of non-residents. Minimum ages: male, 18;



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female, 16. Parental consent necessary when either party is under 21. Clergyman must secure license from clerk of city or town. Two witnesses.

South Carolina

License issued by judge of probate court except in the counties of Colleton, Darlington, Georgetown, Horry, Oconee and Sumter, where the license is issued by the clerk of the court. Minimum ages: male, 18; female, 14. Parental consent necessary when either party is under 18.

South Dakota

License issued by the clerk of the county court where the female resides or where the marriage will take place. Minimum ages: 16 for both parties. Parental consent necessary when either party is under 18.

Texas

License issued by the clerk of any county. Physician's venereal certificate required of the male. Minimum ages: 16 for both parties. Parental consent necessary when male is under

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21, female under 18.

Utah

License issued by the clerk of the county in which the woman resides

(Turn to page 77)

Colleges and Universities

(From page 74)

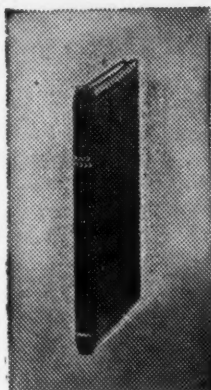
Institution	Location	Head	Denomination
Salem College	Winston-Salem, N. C.	H. E. Rondthaler	Morav.
Samuel Huston College (Colored)	Austin, Tex.	W. J. King	M. E.
Scarritt College for Christian Workers	Nashville, Tenn.	J. L. Cuniggin	M. E. So.
Schauffler College	Cleveland, O.	R. C. Clapp	Cong.
Scripps College	Claremont, Calif.	Ernest J. Jaqua	Cong. Chr.
Shorter College	Rome, Ga.	Paul M. Cousins	S. Bapt.
Shurtleff College	Alton, Ill.	William H. Coleman, Atg.	N. Bapt.
Simpson College	Indianola, Ia.	John Owen Gross	M. E.
Sioux Falls College	Sioux Falls, S. D.	Warren P. Behan	N. Bapt.
Smith College	Northampton, Mass.	Wm. A. Neilson	Cong. Chr.
Southern College	Lakeland, Fla.	Ludd M. Spivey	M. E. So.
Southern Methodist University	Dallas, Tex.	Chas. C. Selecman	M. E. So.
Southwestern	Memphis, Tenn.	Chas. E. Diehl	Presb. U. S.
Southwestern College	Winfield, Kan.	Frank E. Mossman	M. E.
Southwestern University	Georgetown, Tex.	J. W. Bergin	M. E. So.
Spelman College (Colored)	Atlanta, Ga.	Florence M. Read	N. Bapt.
St. Augustine's College (Colored)	Raleigh, N. C.	Edgar H. Goold	P. E.
Sterling College	Sterling, Kan.	H. A. Kesey	U. Presb.
Susquehanna University	Selinsgrove, Pa.	G. Morris Smith	Un. Luth.
Syracuse University	Syracuse, N. Y.	W. P. Graham	M. E.
Tarkio College	Tarkio, Mo.	M. Earle Collins	U. Presb.
Talladega College (Colored)	Talladega, Ala.	Buell G. Gallagher	Cong. Chr.
Taylor University	Upland, Ind.	J. A. Huffman	Int.-Denom.
Tennessee College	Murfreesboro, Tenn.	Edw. L. Atwood	S. Bapt.
Texas Christian University	Fort Worth, Tex.	Edw. McS. Waits	Disc.
Texas Wesleyan College	Fort Worth, Tex.	Law Sone	M. E. So.
Thiel College	Greenville, Pa.	Earl S. Rudisill	Un. Luth.
Tillotson College (Colored)	Austin, Tex.	Mary E. Branch	Cong. Chr.
Tougaloo College (Colored)	Tougaloo, Miss.	Judson L. Cross	Cong. Chr.
Transylvania College	Lexington, Ky.	Raymond McLain	Disc.
Trinity College	Hartford, Conn.	Remsen B. Ogilby	P. E.
Trinity University	Waxahachie, Tex.	F. L. Wear	Presb. U. S. A.
Tusculum College	Greenville, Tenn.	Chas. A. Anderson	Presb. U. S. A.
Union College	Barbourville, Ky.	John O. Gross	M. E.
Union University	Jackson, Tenn.	John J. Hurt	S. Bapt.
University of Chattanooga	Chattanooga, Tenn.		M. E.
University of Chicago	Chicago, Ill.	Robert M. Hutchins	N. Bapt.
University of Denver	Denver, Colo.	David Shaw Duncan	M. E.
University of Redlands	Redlands, Calif.	Herbert E. Marsh	N. Bapt.
University of Richmond	Richmond, Va.	F. W. Boatright	S. Bapt.
University of Southern California	Los Angeles, Calif.	R. B. von Kleinsmid	M. E.
University of the South	Sewanee, Tenn.	Alex. Guerry	P. E.
University of Tulsa	Tulsa, Okla.	C. I. Pontius	Presb. U. S. A.
Ursinus College	Collegeville, Pa.	Norman E. McClure	Ref. U. S.
Wabash College	Crawfordsville, Ind.	Louis B. Hopkins	Presb. U. S. A.
Virginia Union University (Colored)	Richmond, Va.	W. J. Clark	N. Bapt.
Wagner Mem. Lutheran College	Grymes Hill, Staten I., N. Y.	Clarence C. Stoughton	Un. Luth.
Wake Forest College	Wake Forest, N. C.	Thurman D. Kitchin	S. Bapt.
Washburn College	Topeka, Kan.	Philip C. King	Cong. Chr.
Washington and Jefferson College	Washington, Pa.	Ralph Cooper Hutchison	Presb. U. S. A.
Waynesburg College	Waynesburg, Pa.	Paul R. Stewart	Presb. U. S. A.
Wellesley College	Wellesley, Mass.	Mildred H. McAfee	Cong. Chr.
Wesleyan College	Macon, Ga.	Dice R. Anderson	M. E. So.
Wesleyan University	Middletown, Conn.	James L. McConaughy	M. E.
Wesley College	Grand Forks, N. D.	Chas. L. Wallace	M. E.
Western College	Oxford, O.	Ralph K. Hickok	Presb. U. S. A.
Western Maryland College	Westminister, Md.	Fred G. Hollaway	M. Prot.
Western Union College	Le Mars, Ia.	D. O. Kime	Evang.
Westminister College	Fulton, Mo.	F. L. McCluer	Presb. U. S. A.
Westminister College	New Wilmington, Pa.	Robt. F. Galbreath	U. Presb.
West Virginia Wesleyan College	Buckhannon, W. Va.	Roy W. McCuskey	M. E.
Wheaton College	Wheaton, Ill.	J. Oliver Buswell, Jr.	Cong. Chr.
Whitman College	Walla Walla, Wash.	Walter A. Bratton	Cong. Chr.
Whittier College	Whittier, Calif.	W. O. Mendenhall	Friends
Whitworth College	Spokane, Wash.	Ward W. Sullivan	Presb. U. S. A.
Wiley College (Colored)	Marshall, Tex.	M. W. Dogan	M. E.
Willamette University	Salem, Ore.	Bruce R. Baxter	M. E.
William Jewell College	Liberty, Mo.	John F. Herget	N. Bapt.
William Penn College	Oskaloosa, Ia.	H. E. McGrew	S. Bapt.
Williams College	Williamstown, Mass.	James P. Baxter	Friends
Wilmington College	Wilmington, O.	Walter L. Collins	Cong. Chr.
Wilson College	Chambersburg, Pa.	Paul Swain Havens	Friends
Wittenberg College	Springfield, O.	Rees Edgar Tulloss	Presb. U. S. A.
Wofford College	Spartansburg, S. C.	Henry N. Snyder	Un. Luth.
Yankton College	Yankton, S. D.	Geo. W. Nash	M. E. So.
York College	York, Neb.	J. R. Overmiller	Cong. Chr.
			U. Breth.

THEOLOGICAL SEMINARIES

We have attempted to list all seminaries of denominational and scholastic recognition. We would appreciate notices of others and changes of personnel as they occur.

Institution	Connection	Location	Head
Alfred University, Sch. of Relig.	7th Day Bapt.	Alfred, N. Y.	E. D. Van Horn

(Turn to page 78)



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5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of
* ch. 5. 24
* Or, regard my set dwelling.
* ch. 10. 16

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Marriage and Divorce Laws

(From page 75)

unless she be eighteen years old, or older, in which case it may be issued in any county upon written application. Minimum ages: 16 for both parties. Parental consent necessary when male is under 21, female under 18. Two witnesses necessary.

Vermont

License is issued by clerk of the town where the man resides. If he be a non-resident then by the clerk of the town where the woman resides. If both be non-resident, then by the clerk of the town where the marriage will take place. A five-day wait is required between the issuance of the license and the marriage. Minimum ages: 16 for both parties. Parental consent necessary where the male is under 21, female under 18.

Virginia

License issued by the clerk of the circuit court of the county in which the woman resides. If she be a non-resident, then by the clerk of the county in which the marriage will take place. Minimum ages: male, 17; female, 15. Parental consent necessary when either party is under 21. Surety bond required of clergymen by district court.

Washington

License issued by county auditor. Three-day waiting period between application and issuance of license. Parental consent necessary when male is under 21, female under 18.

West Virginia

License issued by clerk of the county

court in which the female normally resides. A waiting period of three days is required between the application and issuance of the license. Minimum ages: male, 18; female, 16. Parental consent necessary when either party is under 21. Surety bond of \$1500 required by circuit court of ministers.

Wisconsin

License issued by clerk of the county in which either party resides; if both are non-residents, by the clerk of the county in which the marriage will be solemnized. Wassermann test, or its equivalent, required of both parties. There is a required five-day waiting period between application and issuance of license. Minimum ages: male, 18; female, 15. Parental consent necessary when male is under 21, female under 18. Minister must have certificate from circuit court. Two witnesses required.

Wyoming

License issued by clerk of the county in which marriage will take place. Minimum ages: male, 18; female, 16. Parental consent necessary when either party is under 21. Two witnesses required.

GROUND FOR DIVORCE

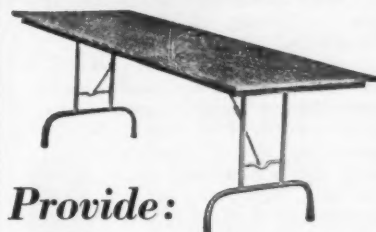
In South Carolina the law does not allow divorce for any cause.

In all of the other states the primary cause for divorce is adultery.

Pregnancy of wife by other than husband at time of marriage is a stated cause in Alabama, Arizona, Georgia, Iowa, Kansas, Kentucky, North Carolina, Oklahoma, Tennessee, Virginia and

(Turn to page 79)

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Theological Seminaries

(From page 76)

Institution	Connection	Location	Head
Andover-Newton Theological Seminary	Cong. Bapt.	Newton Center, Mass.	E. C. Herrick
Asbury Coll., Sch. of Relig.	M. E.	Wilmore, Ky.	F. H. Larabee
Ashland Coll., Theol. Sem.	Breth. Ch.	Ashland, O.	B. Christensen
Augsburg Coll., Theol. Sem.	Luth. Free Ch.	Minneapolis, Minn.	Willis Ronk
Augustana Coll., Theol. Sem.	Luth. Aug. Syn.	Rock Island, Ill.	C. Bergendoff
Augustinian Monastery of St. Thomas of Villanova	Catholic	Villanova, Pa.	P. F. Healy
Aurora Coll., Dept. of Theology	Adv. Chr. Ch.	Aurora, Ill.	C. H. Hewitt
Austin Presb. Theol. Sem.	Presb. U. S.	Austin, Tex.	T. W. Curry
Ayden Sem.	Free Will Bapt.	Ayden, N. C.	R. F. Pittman
Bangor Theol. Sem.	Cong. Chr.	Bangor, Me.	Harry Trust
Belmont Abbey Sem.	Catholic	Belmont, N. C.	V. Taylor
Berkeley Baptist Div. Sch.	N. Bapt.	Berkeley, Calif.	Sanford Fleming
Berkeley Div. Sch., Yale Univ.	Bd. Trust.	New Haven, Conn.	W. P. Ladd
Bethany Bible Sem.	Ch. Breth.	Chicago, Ill.	D. W. Kurtz
Bethel Coll., Dept. of Theol.	Presb. U. S.	McKenzie, Tenn.	E. K. Reagin
Bethel Inst.	N. Bapt.	St. Paul, Minn.	K. J. Karlson
Bible Holiness Sem.	Pilgrim Hol. Ch.	Owosso, Mich.	H. T. Mills
Bible Sch. of Missouri	Interdenom.	Columbia, Mo.	Carl Agee
Biblical Sem.	Non-Sect.	New York, N. Y.	W. W. White
Bloomfield Coll. and Sem.	Presb. U. S. A.	Bloomfield, N. J.	Joseph Hunter
Bonebrake Theol. Sem.	U. Breth.	Dayton, O.	Walter N. Roberts
Boston Univ. Sch. of Theol.	M. E.	Boston, Mass.	Earl Marlatt
Bridgewater Coll., Bible Dept.	Ch. Breth.	Bridgewater, Va.	P. H. Bowman
Brite Coll. of the Bible, Texas Christian Univ.	Disc.	Fort Worth, Tex.	Colby D. Hall
Butler Univ., Coll. of Relig.	Disc.	Indianapolis, Ind.	F. D. Kerschner
California Christian Coll.	Disc.	Los Angeles, Calif.	C. J. Cheverton
Calvin Sem.	Chr. Ref.	Grand Rapids, Mich.	Louis Berkhof
Catholic Univ. of A., Sch. of Sacred Science	Catholic	Washington, D. C.	J. A. Ryan
Cedarville Coll., Theol. Sem.	Ref. Presb.	Cedarville, O.	W. R. McChesney
Central Wesleyan Coll., German Theol. Sem.	Non-Sect.	Warrenton, Mo.	I. N. Chiles
Chicago Theol. Sem., The	Cong. Chr.	Chicago, Ill.	Albert W. Palmer
Church Div. Sch. of the Pacific	P. E.	Berkeley, Calif.	Henry H. Shires
Colgate-Rochester Div. Sch.	Non-Sect.	Rochester, N. Y.	A. W. Beaven
Coll. of the Bible	Disc.	Lexington, Ky.	Stephen A. Corey
Coll. of the Immaculate Conception, Theol. Sch.	Catholic	Oconomowoc, Wisc.	E. A. Fastner
Columbia Theol. Sem.	Presb. U. S.	Decatur, Ga.	J. McD. Richards
Concordia Theol. Sem.	Luth. (Mo. Syn.)	St. Louis, Mo.	J. H. C. Fritz
Crozer Theol. Sem.	N. Bapt.	Chester, Pa.	James H. Franklin
Dana Coll., Trinity Sem.	U. Danish Ch.	Blair, Neb.	J. P. Nielsen
Drake Univ., Coll. of Bible	Disc.	Des Moines, Ia.	Seth C. Slaughter
Drew Theol. Sem.	M. E.	Madison, N. J.	Lynn Harold Hough
Du Bose Mem. Training Sch.	P. E.	Monteagle, Tenn.	A. G. Richards
Dubuque Mem. Training Sch.	Presb. U. S. A.	Dubuque, Ia.	Dale D. Welch
Duke Univ., Sch. of Religion	M. E. So.	Durham, N. C.	Elbert Russell
Eden Theol. Sem.	Ev. Ref.	Webster Groves, Mo.	S. D. Press
Emmanuel Miss'y Coll., Theol. Sch.	7th Day Adv.	Berrien Springs, Mich.	W. W. Prescott
Emory Univ., Candler Sch. of Theol.	M. E. So.	Atlanta, Ga.	F. N. Parker
Episcopal Theol. Sem.	P. E.	Cambridge, Mass.	H. B. Washburn
Erskine Theol. Sem.	Ass. Ref. Presb.	Due West, S. C.	F. Y. Pressley
Eugene Bible Coll.	Disc.	Eugene, Ore.	S. E. Childers
Ev. Lutheran Theol. Sem.	Am. Luth.	Columbus, O.	A. C. Lonski
Ev. Lutheran Theol. Sem.	Luth. (Mo. Syn.)	Thiensville, Wisc.	A. F. Pleper
Evangelical Sch. of Theol.	Evang. Ch.	Reading, Pa.	J. S. Stamm
Evangelical Theol. Coll.	Non-denom.	Dallas, Tex.	Lewis Sperry Chafer
Evangelical Theol. Sem.	Evang. Ch.	Naperville, Ill.	G. B. Kimmel
Faith Theol. Sem.	Non-denom.	Wilmington, Del.	Allan McCrae
Findlay Coll., Dept. of Theol.	Ch. of God	Findlay, O.	Eugene K. Eakin
Garret Bibl. Inst.	M. E.	Evanston, Ill.	H. G. Smith
General Theol. Sem. of the P. E. Ch.	P. E.	New York, N. Y.	H. E. Fosbroke
Gordon Coll. of Theol.	Non-Sect.	Boston, Mass.	N. R. Wood
Grace Theol. Sem.	Ch. of the Breth.	Akron, O.	Alva J. McClain
Grandview Coll., Theol. Sem.	Dan. Luth.	Des Moines, Ia.	S. D. Rodholm
Greenville Coll., Dept. of Theol.	Free Meth.	Greenville, Ill.	W. K. Winslow
Hamma Divinity School	Un. Luth.	Springfield, O.	L. H. Larimer
Hartford Sem. Foundation	Interdenom.	Hartford, Conn.	R. W. Barstow
Harvard Divinity Sch.	Non-Sect.	Cambridge, Mass.	W. L. Sperry
Hebrew Union Coll.	Jewish	Cincinnati, O.	J. Morgenstern
Huntington Coll., Theol. Sem.	U. Breth.	Huntington, Ind.	H. C. Mason
Illiff Sch. of Theol.	M. E.	Denver, Colo.	Chas. E. Schofield
Immaculate Conception Theol. Sem.	Catholic	Darlington, N. J.	T. H. McLaughlin
Jewish Theol. Sem. of A.	Jewish	New York, N. Y.	Cyrus Adler
Johnson Bible Coll.	Disc.	Kimberlin Hts., Tenn.	A. R. Brown
Kansas City Baptist Theol. Sem.	Bapt.	Kansas City, Kan.	H. E. Dana
Kenrick Theol. Sem.	Catholic	St. Louis, Mo.	William P. Barr
Kenyon Coll., Div. Sch.	P. E.	Gambier, O.	C. E. Byrer
Kimball Sch. of Theol.	M. E.	Salem, Ore.	J. D. McCormick
Louisville Presbyterian Theol. Sem.	Presb. U.S. & U.S.A.	Louisville, Ky.	F. H. Caldwell
Lutheran Theol. Sem.	Un. Luth.	Gettysburg, Pa.	J. Aberly
Lutheran Theol. Southern Sem.	Un. Luth.	Columbia, S. C.	C. K. Bell, Act. Pres.
Lutheran Theol. Sem. at Phila.	Un. Luth.	Mt. Airy, Phila., Pa.	L. D. Reed, Act'g.
Luther Sem.	Norw. Luth.	St. Paul, Minn.	T. F. Gullixson
Meadville Theol. Sch.	Unit.	Chicago, Ill.	S. B. Snow
Mennonite Sem.	Menn.	Bluffton, O.	
Mercer Univ., Sch. of Theol.	S. Bapt.	Macon, Ga.	J. G. Harrison

(Turn to page 80)

Marriage and Divorce Laws

(From page 77)

Wyoming.

It is a cause for annulment in the other states when it is proved that the husband had no knowledge of the fact.

Impotency, if unknown at time of marriage, is a stated cause in Alabama, Alaska, Arizona, Arkansas, Colorado, Florida, Georgia, Illinois, Indiana, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Nevada, New Hampshire, New Mexico, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, Tennessee, Texas, Utah, Washington, Wisconsin and Wyoming.

In other states it is a ground for annulment.

Desertion (abandonment) is a universally stated cause for divorce or separation.

If existing for six months it is a sufficient cause in Hawaii.

Desertion must be for one year in Arizona, Arkansas, California, Colorado, Florida, Idaho, Illinois, Kansas, Kentucky, Minnesota, Missouri, Montana, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Utah, Washington, Wisconsin, Wyoming and Puerto Rico.

Desertion must be for two years in Alabama, Delaware, District of Columbia, Indiana, Iowa, Michigan, Mississippi, Nebraska, New Jersey, North Carolina, Pennsylvania, Tennessee, Virginia and West Virginia.

Desertion must be for three years in Connecticut, Georgia, Maine, Maryland, Massachusetts, New Hampshire, Ohio, Texas and Vermont.

Desertion for four years is required in Louisiana; and for five years in Rhode Island.

In New York the so-called Enoch Arden law provides for annulment of marriage for absence of either party for five successive years if unknown to be alive.

Most of the states allow divorce or separation for mere absence for five years or more.

Failure to provide support is another name for desertion.

Cruelty, physical or mental, if aggravated, is a cause everywhere for divorce or separation; so, also, is imprisonment for felony prior to and unknown to the suing party at time of marriage. And so, also, are continuing insanity, and habitual drunkenness.

Residence of six weeks when suing for divorce is necessary in Nevada. The period of residence is 60 days in Wyoming; 90 days in Arkansas, Florida and Idaho.

The period is one year in Alabama, Arizona, California, Colorado, Dela-

ware, District of Columbia, Georgia, Illinois, Iowa, Kansas, Kentucky, Louisiana, Maine, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, New Hampshire, New Mexico, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, Texas, Utah, Virginia, Washington and West Virginia.

The period is two years in Indiana, Maryland, New Jersey, Rhode Island, Tennessee, Vermont and Wisconsin.

The period is three years in Connecticut and Massachusetts.

Most of the states make a distinction between divorce and separation.

The primary cause for annulment is fraud of some kind, manifested in concealment by one or the other party of a condition which would have barred the marriage, such as insanity, impotency, blood infection, conviction of felony, prior undissolved marriage, etc.

SATURDAY SABBATH MADE LEGAL IN MICHIGAN

Governor Luren D. Dickinson of Michigan has signed a bill making Saturday the Sabbath for persons who conscientiously believe it to be so, and thus started the capitol wondering whether legal tangles will ensure from the act.

The law was one of the briefest of the recent session of the legislature. It states merely that in the application of Michigan statutes to individuals "who conscientiously believe the seventh day of the week ought to be observed as the Sabbath," this Sabbath or seventh day shall be construed as including the period from sunset Friday evening to sunset on Saturday evening.

Immediately there arose the question of whether, as a result of this new law, judges could hold court on Saturday for persons who regard that day as the Sabbath. This issue was advanced by Emerson R. Boyles, the governor's legal advisor. The questions of the legality of contracts signed on Saturday was also brought up.

In signing the bill Governor Dickinson took the view that any question raised by the measure should be settled by the courts. The act was desired particularly by the Seventh Day Adventist denomination.

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Theological Seminaries

(From page 78)

Institution	Connection	Location	Head
Mission House Sem.	Ev. Ref.	Plymouth, Wisc.	Paul Grosshuesch
Moravian Theol. Sem.	Morav.	Bethlehem, Pa.	W. H. Schwarze
Mt. St. Alphonsus Theol. Sem.	Catholic	Esopus, N. Y.	W. T. McCarty
Mt. St. Mary's Sem. of the West	Catholic	Norwood, O.	G. J. Rehling
Mt. St. Michael's Div. Sch.	Catholic	Hillyard, Spokane, Wash.	T. R. Martin
Nashotah House	P. E.	Nashotah, Wisc.	E. J. M. Nutter
New Brunswick Theol. Sem.	Ref. in A.	New Brunswick, N. J.	J. W. Beardslee, Jr.
New Church Theol. Sch.	Swedenb.	Cambridge, Mass.	F. H. Blackmer
New Church Theol. Sem.	Swedenb.	Bryn Athyn, Pa.	A. Aeton
New England Sch. of Theol.	Adv. Ch.	Brookline, Boston, Mass.	Guy L. Vannah
Niagara Univ., Sem. of Our Lady of Angels	Catholic	Niagara Univ., N. Y.	C. F. Meyer
Northern Baptist Theol. Sem.	N. Bapt.	Chicago, Ill.	G. W. Toft
Northwestern Theol. Sem.	Un. Luth.	Minneapolis, Minn.	Joseph Stump
Oberlin Coll., Grad. Sch. of Theol.	Cong. Chr.	Oberlin, O.	T. W. Graham
Pacific Sch. of Relig.	Independ.	Berkeley, Calif.	A. C. McGiffert, Jr.
Pacific Union Coll., Sch. of Theol.	7th Day Adv.	Angwin, Calif.	B. P. Hoffman
Pacific Unitarian Sch. for the Ministry	Unit.	Berkeley, Calif.	W. S. Morgan
Pasadena Coll., Coll. of Biblical Educ.	Nazarene	Pasadena, Calif.	O. J. Nease
Philadelphia Div. Sch.	P. E.	Philadelphia, Pa.	Allen Evans
Phillips Univ.	Disc.	Enid, Okla.	Eugene S. Briggs
Pittsburgh-Xenia Theol. Sem.	U. Presb.	Pittsburgh, Pa.	John McNaugher
Presbyterian Theol. Sem.	Presb. U. S. A.	Chicago, Ill.	J. T. Stone
Presbyterian Theol. Sem.	Presb. U. S. A.	Omaha, Neb.	L. C. Denise
Princeton Theol. Sem.	Presb. U. S. A.	Princeton, N. J.	John A. Mackay
Protestant Episcopal Theol. Sem.	P. E.	Alexandria, Va.	W. E. Rollins
Reformed Presbyterian Theol. Sem.	Ref. Presb.	Pittsburgh, Pa.	R. J. McKnight
St. Bernard Sem. and Abbey	Catholic	St. Bernard, Ala.	B. Menges
St. Bernard's Theol. Sem.	Catholic	Rochester, N. Y.	J. F. Goggin
St. Bonaventure Sem. and Coll.	Catholic	St. Bonaventure, N. Y.	T. Plassman
St. Charles Borromeo Sem.	Catholic	Overbrook, Pa.	J. M. Corrigan
St. Charles Theol. Sem.	Catholic	Carthage, O.	O. F. Kanapke
St. Francis Coll.	Catholic	Loretto, Pa.	John P. J. Sullivan
St. John's Boston Ecclesiastical Sch.	Catholic	Boston, Mass.	C. A. Finn
St. John's Coll.	Catholic	Greeley, Colo.	B. W. Bonnell
St. John's Coll., Diocesan Sem	Catholic	Brooklyn, N. Y.	T. F. Ryan
St. John's Sem.	Catholic	Little Rock, Ark.	J. P. Gaffney
St. John's Univ. and Abbey	Catholic	Collegeville, Minn.	A. Deutsch
St. Joseph's Sem.	Catholic	Yonkers, N. Y.	J. McIntyre
St. Leo College and Abbey	Catholic	St. Leo, Fla.	F. Sadlier
St. Mary-of-the-Lakes Sem.	Catholic	Mundelein, Ill.	J. G. Kealy
St. Mary's Coll., Sch. of Theol., St. Louis Univ.	Catholic	St. Mary's, Kan.	M. Gerding
St. Mary's Sem.	Catholic	Baltimore, Md.	J. F. Fenlon
St. Mary's Theol. Sem.	Catholic	Cleveland, O.	J. M. McDonough
St. Meinrad Sem.	Catholic	St. Meinrad, Ind.	I. Esser
St. Patrick's Sem.	Catholic	Menlo Park, Calif.	J. J. Lardner
St. Paul Theol. Sem.	Catholic	St. Paul, Minn.	W. O. Brady
St. Vincent's Sem.	Catholic	Germantown, Pa.	W. P. Brady
San Francisco Theol. Sem.	Presb. U. S. A.	San Anselmo, Calif.	Jesse H. Baird
Seabury-Western Theol. Sem.	P. E.	Evanston, Ill.	F. A. Elwain
Seminary of St. Francis de Sales	Catholic	St. Francis, Wisc.	A. L. Muench
Southern Baptist Theol. Sem.	S. Bapt.	Louisville, Ky.	J. R. Sampey
Southern Methodist Univ., Sch. of Theol.	M. E. So.	Dallas, Tex.	E. B. Hawk
Southwestern Theol. Sch.	S. Bapt.	Fort Worth, Tex.	L. R. Scarborough
Suomi Coll. and Theol. Sem.	Finnish Luth.	Hancock, Mich.	J. Wargelin
Susquehanna Univ., Sch. of Theol.	Un. Luth.	Selinsgrove, Pa.	G. N. Smith
Taylor Univ., Sch. of Religion	Non-Sect.	Upland, Ind.	J. A. Huffman
Temple Univ., Sch. of Theol.	Non-Sect.	Philadelphia, Pa.	Floyd Zimmerman
Theol. Sch. of St. Lawrence Univ.	Univ.	Canton, N. Y.	E. L. Hulet
Theol. Sem. of the Reformed Church in the U. S.	Ev. Ref.	Lancaster, Pa.	Geo. W. Richards
Theol. Sem., Reformed Episcopal Church	Ref. Episc.	Philadelphia, Pa.	Geo. Handy Wailes
Tufts Coll., Crane Theol. Sch.	Univ.	Tufts College, Mass.	C. R. Skinner
Union Coll., Sch. of Relig.	7th Day Advent	College View, Neb.	Frank H. Yost
Union Theol. Sem.	Non-Sect.	New York, N. Y.	Henry C. Coffin
Union Theol. Sem.	Presb. U. S.	Richmond, Va.	B. R. Lacy
Univ. of Chicago, Div. Sch.	Bapt.	Chicago, Ill.	Ernest C. Colwell
Univ. of So. California, Sch. of Relig.	M. E.	Los Angeles, Calif.	Carl S. Knopf
Univ. of the South., Theol. Dept.	P. E.	Sewanee, Tenn.	C. L. Wells
Vanderbilt University School of Religion	Non-Sect.	Nashville, Tenn.	Umphrey Lee
Wartburg Theol. Sem.	Am. Luth.	Dubuque, Ia.	E. H. Rausch
Washington Miss'y Coll.	7th Day Advent	Washington, D. C.	H. H. Hamilton
Western Theol. Sem.	Ref. in A.	Holland, Mich.	J. Vander Meulen
Western Theol. Sem.	Presb. U. S. A.	Pittsburgh, Pa.	J. A. Kelso
Western Theol. Sem. of Midland Coll.	Un. Luth.	Fremont, Neb.	W. F. Rangelier
Westminster Theol. Sem.	Presb.	Philadelphia, Pa.	Dr. Kuiper
Westminster Theol. Sem.	M. P.	Westminster, Md.	C. E. Forlines
Woodstock Coll.	Catholic	Woodstock, Md.	V. A. McCormick
Yale Univ., Div. Sch.	Non-Sect.	New Haven, Conn.	L. A. Weigle

CHURCH OF SCOTLAND DEFINES
ATTITUDE OF WAR

A declaration of the Church of Scotland recognizing the "necessity for the present measures of defense" and urging the British government to indicate

its future plans for the "removal of possible causes of war and for the establishing of peace," has been adopted by the Church's General Assembly.

A move to delete the phrase referring to National Service was defeated.

Proponents of the move pointed out that although there was no overt reference to conscription, approval was nevertheless implied. The phrase might be taken as an indirect disapproval of conscientious objectors.

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(Print full name here)
2. Street and number?
..... or
R. F. D.?
Post Office?
State?
County?
3. Race?..... Nationality?.....
4. Date of birth? Month.....
Day..... Year.....
Sex?
Age at last birthday?..... years
Place of birth?
Weight?.....lbs. Height?.....ft.....in.
Single?..... Married?.....
Widow?..... Widower?.....
5. Of what church are you a member—denomination?
Name of Church?
Name of pastor?
Address of pastor?
6. Occupation?
7. By whom employed?
8. Employer's address?
9. Ever been ruptured?
10. Have you lost a limb, hand, foot or eye?
Are you in any way deformed or crippled?
Is your vision or hearing impaired?.....
11. Do you use alcoholic liquors or narcotics?
12. How many times have you received indemnity for sickness or accident?.....
Give name of company, name of disease or nature of accident, amount received and dates.
13. Are you now or were you EVER a policyholder in this Association?
14. Has any organization engaged in insurance of any kind ever rejected, cancelled, declined to re-instate, or charged you more than the regular rate?.....
15. What other insurance have you, with whom and when taken, and amount?....
16. If a married woman or a widow, state
- ages of living children
- Are you now pregnant?
17. Kind of Accident and Health Policy applied for? (Answer with the word "Single," "Double," or "Triple.")
(a) Single, Double, or Triple Accident and Health Policy
or Single, Double, or Triple Accident Policy only?
or Burial Policy only?
- (b) (\$100 Burial Insurance is regularly included in any Accident and Health Policy.) Do you apply for more than \$100 Burial Insurance to be in your policy?
If so, check total amount desired:
\$200..... \$300.....
\$400..... \$500.....
- (c) If you are applying for Double Policy or Triple Policy, state your earned annual salary, \$....., or weekly wages, \$.....
18. Beneficiary?
(Print full legal name here)
Address
Relationship to applicant?
19. Are you now in good health?
Have you ever changed climate for your health?

Turn to Next Page

Bible Conferences and Summer Assemblies

(The following list is very incomplete but is the beginning of a list which should be useful in the church field. Corrections and additions for 1940 Directory will be welcomed.)

Bear Lake Bible Conferences, Pine Knot, California.

Ben Lippen Bible and Christian Life Conferences, Ashville, North Carolina.

Berkshire Bible Fellowship, Chestnut Hill, Monterey, Massachusetts.

Bethanna Bible and Missionary Conference, Southampton, Pennsylvania. Director: Esther N. Swigart, 1861 Wynnewood Rd., Philadelphia, Pennsylvania. Rate: \$10 per conference of eight and one-third days. Teaching is fundamental. Missionaries come from all over the world.

Beulah Beach Conferences, Beulah Beach, Ohio.

Bible Camp, Cooperstown, North Carolina.

Boardwalk Bible Conference. Enjoy ocean breezes and splendid speakers. July 16 through August 20. Three simultaneous conferences. Atlantic City, New Jersey; Ocean City, New Jersey; and Wildwood, New Jersey, (July 16-30). Director: C. E. Mason, 49 N. Jackson, Atlantic City, New Jersey.

Camp Pinnacle Young Women's Bible Training Movement, Voorheesville, New York.

Cedar Lake Conferences, Cedar Lake, Indiana.

Central New York Bible Conferences, Homer, New York.

Chautauqua Assembly, Chautauqua, New York.

Christian Victory Bible Conference, Denver, Colorado.

Denver Bible Institute Summer Conference, Denver, Colorado.

Erieside Conferences, Willowick, Ohio.

Fairhaven Camp Meeting, Fairhaven,

New York.

Greenwood Hills Bible Conference, Greenwood Hills, Pennsylvania.

Grove City Bible School, Grove City, Pennsylvania.

Gull Lake Missionary and Bible Conferences, Gull Lake, Michigan.

Indian Park Bible Conferences, Box 795, Williamsport, Pennsylvania.

Lake Geneva Conferences, Lake Geneva, Wisconsin.

Lake Junaluska Canferences, Lake Junaluska, North Carolina.

Lake Odessa Bible Conference, Lake Odessa, Michigan.

Lakeside Bible Conference, Lakeside, Ohio.

Lake Superior Bible Conference, Eagle River, Michigan.

Maranatha General Conference, Muskegon, Michigan.

Massenetta Springs Conferences, Harrisonville, Pennsylvania.

Medicine Lake Bible Camp, Medicine Lake, Minnesota. Address, Mission Farms, Highland Station 7, Minneapolis, Minnesota.

Montreat Summer Gatherings, Montreat, North Carolina.

Montrose Bible Conferences, Montrose, Pennsylvania.

Mount Herman Gatherings, Mount Herman, California.

Mt. Sequoyah Conferences, Fayetteville, Arkansas.

New England Fellowship Conferences, Rumney, New Hampshire.

Northfield Summer Conferences, East Northfield, Massachusetts. Lester A. Polhemus, chairman. Founded 1880 by D. L. Moody. Seven weeks' program opening June 23 includes the General Conference, July 29 to August 14.

Ocean Grove Conferences, Ocean Grove, New Jersey.

Odosagih Conferences, Lime Lake, New York.

Ontario Bible Conference, Fair Haven, New York. Ralph E. Stewart, director; Institute Place, Chicago.

Peniel Bible Conference, Lake Luzerne, New York.

Pinebrook Bible Conferences, East

Strousburg, Pennsylvania.

Providence Bible Institute Conferences, Old Orchard Beach, Maine.

Red Feather Lakes Bible Conference, Red Feather Lakes, Colorado.

Southwest Missionary and Bible Conferences, Flagstaff, Arizona.

Stony Brook Gatherings, Stony Brook, Long Island, New York.

Victorious Life Conferences, Keswick Grove, New Jersey.

Winona Lake Gatherings, Winona Lake, Indiana.

Western Pennsylvania Bible Conference, Slippery Rock, Pennsylvania.

York Beach Bible Conferences, York Beach, Maine.

ASKS APPRAISAL OF MISSION INVESTMENTS

An appraisal of the \$55,000,000 in invested funds of the boards and societies of the Foreign Missions Conference of North America was urged at the Swarthmore meeting to "investigate their funds to insure against investments in armament industries and other enterprises not consistent with the things for which the churches stand."

There was some inclination in the debate over the motion to delete specific reference to industries. One delegate wanted to insert "breweries and distilleries," but was voted down.

Particularly strong for this measure were delegates from abroad, including those from China. They pleaded for a complete severance of the Christian Church and the "profits of war." "Only in this way can the church retain the respect of non-Christians in other lands," said one delegate from abroad.

It was recognized by the committee that this action is only a starter. Other basic industries were said to be intimately tied to the war machine, and they are not explicitly blacklisted by the committee.

From Preceding Page

20. Have you ever undergone any surgical operation? (If so, explain fully).....
21. Have you ever had apoplexy, paralysis, insanity, vertigo, sunstroke, convulsions, dizziness, or any other disease or disorder of the brain or nervous system?.....
22. Have you ever had asthma, bronchitis, hay fever, pleurisy, goitre, spitting of blood, tuberculosis, anaemia, high or low blood pressure, tonsillitis, palpitation, or any other disease of the heart, throat or lungs?
23. Have you ever had rheumatism, lumbago

- or lame back, malaria, gout, piles, fistula, cancer or tumor, erysipelas, chronic diarrhoea, scrofula, syphilis or stricture, epilepsy, dropsy, fits, varicose veins, blood disease, ulcers, pyorrhea or infected teeth, skin disease, open sores, appendicitis, any discharge from either ear, or other chronic discharge, Bright's disease, diabetes, or any other disease of liver, kidneys or bladder?
24. Have you ever had injury, illness or chronic disease other than as stated by you in your preceding answers? (If so, state full particulars.)
25. Have any of your relatives ever been insane or had Consumption, Cancer, Apoplexy, Kidney Disease or any other con-

- stitutional disease?.....
- If any, state what disease
- Which relatives?
26. Have you been advised to have an operation of any kind?
- If so, what?
27. For what have you consulted a physician within the last five years?
- Name of disease?
- How long ill?
- Date?
- Doctor's name and address
28. Have you answered all questions fully?
- Do you warrant their truth?

Do you agree to accept the policy of insurance, if any, that may be issued to you upon this application, subject to the provisions, conditions, and limitations of the Articles of Incorporation, by-laws, rules, and regulations of said Association as the same now are, or as they may hereafter be added to, revised, altered, or amended, unless after receiving and examining said policy, you are dissatisfied with it and return it to the Association within 5 days thereafter with your request for refund to you of any money paid therefor by you?

Witness my hand this _____ day of _____ 19____



How Churches Use Films

We have been collecting some letters from churches which use motion pictures to secure first hand knowledge of the way they use them. The letter this month is from Christian M. Hansen, pastor of Holy Trinity Lutheran Church, Camden, New Jersey. Others will follow in later issues.

WE were especially fortunate in the matter of equipment in having a friend who was interested in motion pictures and who purchased at his own expense silent and sound machines which we could use. The apparatus was of RCA, Camden, New Jersey, manufacture. The sound equipment was purchased second hand through a member of our church employed at the Victor Plant. Of course an organization of the church, I feel sure, would have been willing to aid us in the purchase of equipment. Equipment can also be rented from Eastman Kodak Co., and many of the advertising agencies who are anxious to show their films in churches supply their own apparatus.

At first we intended to use films largely for religious purposes but soon learned that there is little material of a strictly religious nature available. During the Lenten Season we used on two occasions the excellent film "The King of Kings," at one time having tickets printed, and another simply a silver offering. The response to this picture was enthusiastic. We also used "The Sign of the Cross" during Lent. So far as I know these are the only two really good pictures available, there being one or two others on the Life of Christ, but I believe inferior to the King of Kings. These pictures were usually given around Holy Week, with a showing for children in the afternoon, and if needed, two shows in the evening.

Soon we began using pictures, as a variant from the usual program of speakers, for meetings of other groups in the church, not strictly devotional in type, and found here a much larger field of interest and usefulness. Men's meetings and young men's groups, congregational get-togethers, etc., seemed to like such programs. Through the Y. M. C. A. Motion Picture Bu-

reau in New York City many excellent films are available, free or rental, sound or silent. Industrial films appeal to men's groups, travelogues also are acceptable. Most of the large industries have their own films and are ready to send them; American Express, United Air Lines (an excellent film of a Continental flight), Public Service, Phila. Electric, etc. The two ball associations, American and National, have each their own films, and we used these for an athletic club in our church. Then there are such films as the W. C. T. U. edits, safety films, patriotic and I believe the D. A. R. has a picture in color on the signing of the Declaration of Independence.

I would not go so far as to say that motion pictures have increased the attendance here, but they have added to the interest of our meetings, an on occasion, when we had a really worthwhile film to exhibit, have perhaps attracted some who would not otherwise find their way into the church. I believe, also, that it has this appeal to the community, that they feel that the church is up-to-date in its efforts, and thus aids in keeping the church before the community.

We would suggest, from our own experience, that great care be taken to ascertain what the film secured actually is like, for often times the leads are not exact. We have made it a policy to try to secure the films early enough to show them before the time of the meeting, and thus save trouble later on.

As was natural, some at first wondered what we were up to, having movies in the church, but after they saw how we intended to use them they no longer objected. We have tried to teach our youth that motion pictures in themselves are good, it is the type of picture that is shown that causes objections.

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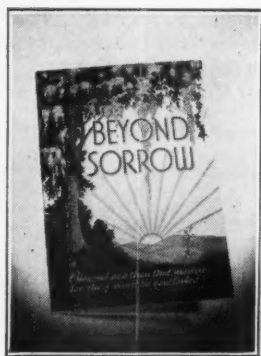
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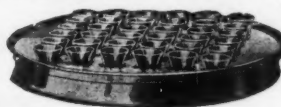
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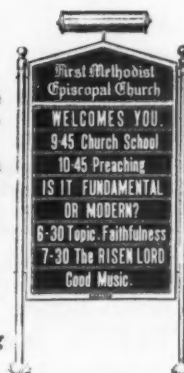
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(See pages 59, 84)

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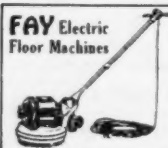
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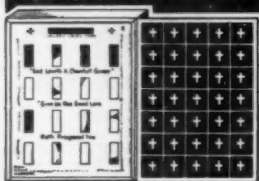
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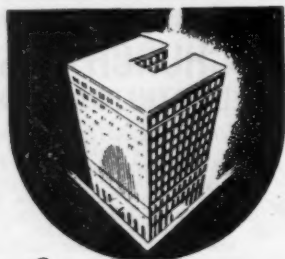
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ANY minister who is seeking to better himself through a call to a new pastorate should observe every requirement of brotherhood and Christian ethics.

He should never approach a church unless he has information that the present minister has decided to move.

He should seek to inform himself about the church and assure himself that he is qualified to serve it both for the good of the church and the good of himself.

He should discipline himself to speak only the truth regarding other applicants for any pulpit to which he aspires and should never use unfair or dishonest tactics to injure the chances of a brother minister.

He has a right to expect frankness on the part of the church; he must decide to give that same frankness to the church which may inquire regarding his services.

If he feels that the social or theological background of the church is such that he cannot serve it to the best advantage he should withdraw his name from consideration.

If, however, he feels that the church is one he can serve, with distinction and honest service, let him use the plans suggested here to bring about a happy consummation of his desire.

A Point of Advantage

Any minister seeking a call should place himself in the most advantageous position possible. As every one knows that best position is a successful pastorate. Nothing attracts to a minister like a good record. If he is making good in a functioning church, he is in the best possible background to receive a call. Steady work, honest preaching, the consistent winning of men to Christ offers a splendid background for a call.

The worse mistake a minister can make is to think that his task is hopeless and, then, resign in hopes of finding something better. The defeatist attitude is the heaviest handicap one can have if he seeks a new church. No matter how difficult your situation is, insist on mastering it. "Nothing succeeds like success." Never resign thinking that an opportunity will turn up. Stick while you are seeking to better your condition.

In order that churches, other than

your own, may know about your good work, seek legitimate publicity for yourself in the secular and the religious press. It is an honest aspiration to have the daily and weekly papers carry items about your work. When you have done an especially good bit of work, tell about it in this way.

Try to have your articles accepted in your denominational papers and the religious journals. Some times these periodicals pay for material which is used. But the check which you will receive, if any, is the smallest part of the return. Such writings sell your name. When a brother minister is asked if he knows you, he will be able to say to the church making inquiry, "I have read some very pertinent things from his pen." The editor of the publication which carries your article may be unconsciously the best aide you have in your quest.

Many times ministers, through no fault of their own, are forced to seek churches from without the pastorate. Every thing to be said in this paper will apply to them. But, in addition to all else, we can make one suggestion. The handicap of a lack of pastorate may be overcome by enrolling in a seminary for a term of graduate work. This puts one in touch with seminary and denominational leaders. Churches, seeking ministers, usually contact these men. The position, in the seminary, makes an excellent point of advantage.

If one can secure a temporary connection with a denominational headquarters or even with the office of a church federation, the same advantage may be secured.

Getting Information of Vacancies

This, of course, is essential if one is to seek a new pastorate.

(a) Friends. It is well to tip off a few friends who can be trusted that you are looking for a church. Ask them to keep their eyes open for any suitable vacancies.

(b) Denominational Leaders. Make the same request of your denominational leaders. On the whole it is well to try and secure a location through the proper denominational machinery. It some times breaks down to your disadvantage. We do not urge that you trust it and it alone. But seek to co-

(Turn to page 102)

The American Sunday-School And Its Mission

By E. Clarence Miller, LL.D., President

ON May 13, 1817, representatives of several of the Sunday schools in Philadelphia organized the Sunday and Adult School Union—the object of the society being to “promote unity and Christian charity,” the “establishment of schools giving gratis instruction on the Sabbath,” and “to encourage and strengthen the cause of the Redeemer in Philadelphia and other parts of the state of Pennsylvania.”

The great activity and success of the Sunday or Adult School Union intensified the desire for a national institution. Consequently, on May 25, 1824, at its annual meeting representatives in attendance from twenty of the then twenty-four states of the Union, organized and adopted the constitution of the American Sunday-School Union. In 1845 the society was incorporated as a non-profit corporation.

Field Work

For the fiscal year just ending, the missionaries of the American Sunday-School Union had under their direct supervision about 3,450 Union Sunday schools scattered throughout the rural districts of forty states. While the automobile and the radio have brought many rural districts within the influence of the city churches, nevertheless, a recognition that sparsely settled areas can best be served on a non-sectarian basis creates an ever increasing demand for the Union missionary to organize and establish a Union Sunday school at some new point.

The work of the American Sunday-School Union does not end with the organization of the Union Sunday school—indeed, such is only the beginning of its labor in a community otherwise uninfluenced by Christian leadership. The missionary goes into the home, ministers unto the sick, comforts the dying, takes the message of Jesus Christ into the family circle, distributes the Bible and helpful tracts, and conducts the community evangelistic meeting. Last year 1,054 daily vacation Bible schools and 300 group gatherings provided additional opportunities for the missionary to serve his people during the summer months, and give boys and girls the privilege of receiving intensive instruction in God's word.

During the past year various denominations have taken over nineteen churches growing out of Union Sunday schools under the guidance of the American Sunday-School Union; and

nine church buildings were erected. Young people's societies, prayer meetings, regular preaching stations have been opened and as a result of these endeavors 8 350 conversions to the religion of Jesus Christ have been reported during the past year.

Publication Work

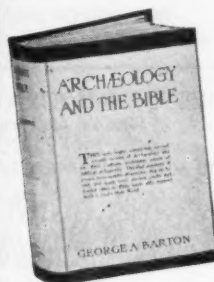
Nor does this tell the whole story of the work of this pioneer Christian evangelizing agency. Organized for the purpose—“To establish and maintain Sunday schools, and to publish and circulate moral and religious literature” the society in addition to the work of its qualified missionaries (of which there were approximately 160 during the past year) provides, through its publication department a Union Sunday school literature of a standard not excelled by any other agency in our land. The combined circulation of the fifteen different Christ-centered Sunday school periodicals, for officers, teachers and scholars, shows a total approximating 1,500,000 pieces during the past fiscal year—this, in addition to books,

booklets, leaflets, sheets and other Sunday school necessities issued during the same period. An example of such publications is “Archaeology and the Bible” described on this same page.

Management

Udenominational in its structure, yet contributing through its entire life to the growth of all denominations, the American Sunday-School Union is under the direct management of a Board of Officers and Managers composed of thirty-six Christian laymen who hold their church affiliation in more than twelve Evangelical Protestant denominations.

It may well be asked how all this is made possible. How has this great work been sustained? Solely by voluntary contributions from those who heard the “cry of the children for spiritual bread.” Supplementing the contributions which currently are received, is the evidence of a deep interest in the society's work on the part of life-long friends who make some provision for a continuance of the work through legacies. As the demand for guidance and leadership in the religious life of rural America continues we trust our heavenly Father to place this need upon the hearts of his children throughout our land.



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Technique of Candidating

(From page 100)

operate with such agencies as have been set up.

(c) List of denominational vacancies. Some denominations have bureaus of placements which issue, from time to time, lists of vacant churches. Secure such lists from your own denomination.

(d) Read the denominational papers. Many times changes of pastorates are listed in special places. But do not stop with these lists. Read the news items. If you find one which tells of the reception for a new pastor, it means that he has left some church for this job. His old pastorate may offer an opening.

(e) Subscribe to a clipping bureau. For a few dollars this bureau will read all of the papers in the country and sell you the items at a stated charge per 100 clippings. These items will reach you before they appear in the denominational press and thus give you an advantage. Build your own list of vacancies from these sources which have been mentioned. Put them down in black and white. Leave space for adding data as it may be available.

Getting an Introduction

You can, of course, write letters to all of these vacancies. There is always a chance that you might get a contact that way. But it is better to study the churches, through the yearbook figures and other ways to determine whether they are ready for your particular type of ministry. If you have friends who know the churches, write or visit them, for information. It will not help either the candidate or the church to consummate a call which will bring an unhappy pastorate. When you have selected the church or churches which you think best meet your aspirations, seek an effective method of presenting your name.

Effective persons for this are:

- (a) Your denominational leader.
- (b) A neighboring pastor.
- (c) The president of your seminary.
- (d) A prominent churchman whose name may be known.
- (e) Some man in the community who may have influence with the church
- (f) The interim pastor.

The closer the person is, the more effective will be his presentation. If the neighboring pastor is beloved by the vacant church, his recommendation will go a long way. The local business man may be the one who can make the most effective presentation. If you can get the endorsement of the interim pastor, or supply preacher, you may have the very best approach to the situation. If he feels that you, above all others are the logical person for the pulpit he

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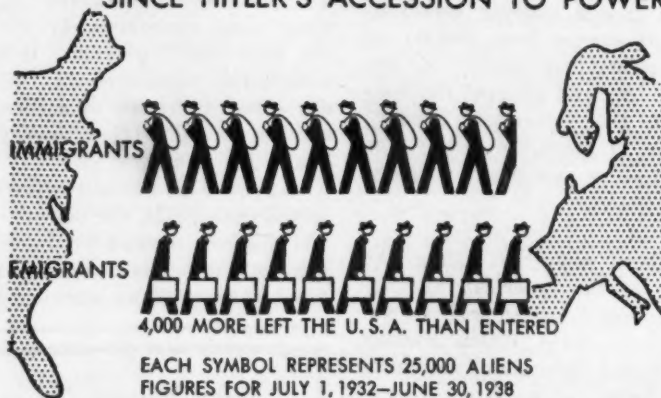
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A FEW AMAZING IMMIGRATION TRUTHS

For the six and a half year period, July 1, 1932, through December 30, 1938, there has been an immigration to this country of only 65,404 Germans. (These years include the entire period since the advent of National Socialism in Germany.)

Assuming an immigration this year from Germany, including Austria, of 27,370, the total allowable under quota regulations, there will be in this country by June 30, 1939, less than 75,000 Germans who have come here in the seven years since the advent of National Socialism in Germany.

For the last fiscal year, July 1, 1937, through June 30, 1938, there was a net immigration to this country from all countries of the world of only 42,685 persons.

For the six year period, July 1, 1932, through June 30, 1938, the years since the advent of National Socialism in Germany, 4,487 more aliens left this country permanently than were admitted for permanent residence.

The fears which some have that America is being flooded with refugees seems to be without basis of fact.

is in the position to make his opinion count.

Shall the candidate ever introduce himself? It is both ethical and practical when it seems the most desirable thing to do. There are times when for reasons known to himself the minister does not trust the denominational executive. It may be that he knows that the executive is committed to another candidate. He has no one to turn for the introduction. Then let him present his own case, either by letter or personal visit.

If the application is to be made by letter let it be frank, long enough to tell his story but brief enough to get consideration. Give in it your age, your training, what you consider the strong part of your ministry, your family and, above all, a list of references. Ask for consideration and offer to put yourself in the proper position to make consideration easy. The church committee will have one big question in its mind, "Why does he want to move?" "To secure a larger opportunity of service," is the answer when one is seeking promotion.

If the application is made in person, it is much more effective. It is always easier to decline a letter application than a personal one. If the church is within reasonable distance, go to it and ask for an opportunity to look it over. Withhold any application until you see what it offers. It always gives a good appearance to seem to study the church before deciding that the pastorate might interest one.

There are two times when a personal application will be most effective. One is the early date—as soon as the vacancy is known. In the average sized church there may be one hundred applicants. The one who gets there first, in person, will impress the committee. The second favorable time is a rather indefinite one. It is the time when the committee confused by the number of applicants and disagreements among its own members finds itself in a jam. A candidate of strong personality who arrives at a time like that may be able to control the situation. An actual study shows that a very large percentage of the calls go to the men who come to the scene at just a time. Sometimes the candidate selected seems inferior to others being considered but he came "just at the right time."

Some successful candidates have used this strategy and have "just happened to be going by at the time." Indeed there are so many instances of this "just happened to be going by" that it is fair to class it as a definite technique used by successful candidates. If you have a relative in town or the church that can be used, "I just happened to be visiting my aunt. Seeing that the

pulpit is vacant, I thought that I would see if I could supply for you one Sunday." That appeal is almost irresistible.

Getting a Hearing

In general there are three methods of securing a hearing. One is to have the committee from the vacant church visit your own church and hear you. When this method is followed no notice is given of the visit. The committee comes when it finds the time convenient. The minister who knows that a committee may drop in to hear him will be "up on his toes" in readiness. He will not alone give great care to his sermon preparation, but will see that the music and worship service is appropriate. A committee member confided to one of the writers that the decision not to call a minister, in one instance, was not because of the sermon but the choir. The singing and music created a bad impression of the minister's ability as a leader of worship.

The second technique is to arrange to preach in a church near the vacant church so that the entire committee can hear the candidate. In this instance, the visiting preacher can hardly be held responsible for the poor music. At the same time he is under no such embarrassment as he would be if he were candidating before an entire congregation.

The third technique is that of appearing before a vacant church as a candidate. The entire congregation now passes on him. He is looked over as the buyer surveys a horse. This method is still probably the most customary. It is usually an unfair test for both church and preacher. The work of no preacher can be judged by a single sermon. No church can be judged by one visit on the part of the preacher. But if desirable pulpits are to be secured in this way, our reader might as well make the best of it and try to fit into the picture which is being created.

The Candidating Sermon

As a rule the sermon used in candidating should be one which is half-way in theology, half way in social vision and half way in eloquence. Most church committees are not seeking prophets. They want priests who can reconcile divergent forces. It is much better to offend no one than to create an issue on the first appearance. Nothing will work against a candidate so much as a feeling that he may be a discordant factor in the church. Regardless of how you feel about this attitude of the church it is a matter of policy to make the first appearance a conciliating one.

The candidating sermon also should be a Biblical one. If you are accustomed to preach without taking a text, depart

(Turn to page 104)



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*(Turn to page 106)***Technique of Candidating***(From page 103)*

from that custom for this time. Most congregations prefer preachers who start from the Bible. You will do well to follow that wish. It may be well to go even farther and make the candidating sermon an expository rather than a topical or controversial one. No one ever lost a call by being too Biblical.

What Can You Ask from the Church?

The wise candidate will not alone offer himself to the church. He will ask something from the church. This is but fair exchange. He has a right to know what the church thinks about the missionary boards of the denomination. Find out whether or not the benevolent contributions are increasing or decreasing. Ask what program of religious education the church has. How is it treating its youth? Learn whether or not the officers really know what it is all about. Ask about attendance at services, the music, the debt, and other things which offer vital information. Learn what the membership is and so get the per capita giving.

Learn what the pastor's remuneration will be. Every candidate owes it to himself to see that the church contracts to provide him with as good a living as is possible with its wealth. He owes it to his brother ministers to see that the standard of ministerial support is maintained. Do not agree to any drastic cut in ministerial compensation. Insist that the salary, whatever it may be, be paid with regularity. "The laborer is worthy of his hire."

If your denomination has a minister's pension fund, insist that an agreement to join it be included in the call. Some denominations now refuse to install pastors unless that is done. If you are the first minister to insist on this, remember that you are helping all of your successors.

Have an understanding regarding the manse or parsonage. If it needs repairs the time to have them made is before you move in. Many candidates make the mistake of letting it go until they are on the field.

The church will probably ask about the family of the candidate. Is the wife a help? What ages are the children? These are legitimate questions. The minister's wife does not marry the church. But she will become a member of it and will, naturally, want to do her part. At the same time she has her family obligations. It is quite possible that the maintenance of a home for the minister husband and the children, may be the greatest contribution which she can make to the church. Make it clear that your wife and other members of your family are in sym-

pathy with you and the work of the church. If they are available for musical or teaching positions, say so. That will be helpful. But do not promise more than the church has the right to ask. Do not place burdens upon your wife, which she cannot bear. Remember that the work of the pastor is to put the church to work, not to put himself and family at work doing the tasks which are the responsibility of others. And, also, bear in mind that you are entitled to a home.

It is the only decent and orderly thing to do to have all of these material details taken care of before the call is finally accepted. Many pastorates have been wrecked on misunderstandings. Do your best to see that there are none in this instance.

Don't let one person give the agreement for the entire committee or the congregation. Many have been fooled in this way. An action of the committee, put in its records, is worth much more than all the platitudes of a sanctimonious promiser. Make sure that the larger group understands the agreement.

Changing Denominations

Some readers will undoubtedly be considering a change to another fellowship. They feel that there may be better advantages in the other group. Or their convictions have altered on doctrinal subjects.

Of course each fellowship has its own traditions and methods of installing ministers. One who seeks to make a change, places himself under a handicap. He should make a very careful study of the denomination to which he wishes to go. He will be under suspicion as to his purposes. Too many changes makes for instability of character. The grass on the other side of the fence always looks a little greener. Usually, however, it is not.

Our advice is that one go slow in making such a change. It will break ties formed and it will mean difficult adjustments to the new fellowship. If there is a real deep seated conviction, one which makes it a vital issue, such an effort probably should be made. When this conviction is present, go directly to the official leadership of the denomination and place the matter before the proper individual or group. Use an orderly procedure, do not try to get in by an subterfuge.

Finally

Allow a decent and sufficient time to elapse before you leave your present church or the new pulpit. Two months should probably be the minimum. If the church has been six months without a pastor, two more will not kill it. But it gives your church time to get organized for the new situation.

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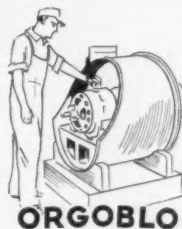
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